The Catholic Becord.

LONDON SATURDAY, MAR. 10, 1906.

FATHER MATTHEW'S BANNER. No criticism should intimidate the men who believe that temperance must, to be of decided value, assume the form of an organization. They may be ridiculed and scoffed at, but this is as nothing to the Catholic who knows that every effort for sobriety, by personal example, by encouraging young and old to stand in serried phalanx, is commended by every right-thinking citizen. They neither arraign the motives of those who do not harmonize with them, nor do they think that temperance is the only virtue. But they have an idea that work prompted and sustained by the love of God, for the

Archbishop Ireland, we read the words: "And above all we have rejoiced to learn with what energy and zeal, by means of various excellent associations, and expecially the associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well known how ruinous, how deplorable is the injury, both to faith and morals, that is to be

abundant harvest. It is a work, more-

feared from intemperance in drink Hence we esteem worth of commendation the noble resolve of these pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink.

This movement cannot merit at this stage of the world's history anything but encouragement and praise. For the present we content ourselves with saying that it aims to remove from the worthy of it : in a word, to foster and develop temperance societies in every

What if the generous laymen are misunderstood! Veronica did not mind the jeers of the crowd as she ministered to the Lord. Love found the way, and that was enough. And Christ urges us to wipe away the revilements that mar the beauty of His mystical body, the church. Our priests and bishops are with the laymen in this movement to direct them. Every parent is on their side. Every good woman prays for too, and should be serious. We also them. Every lover of Canada who hearkens to our judges and others warning us that the use of drinking drinks is growing apace, and undermining our vitality, and filling our prisons must uphold them. God is with then; and if God be with them who is against

TOLERATION HERE AND ABROAD.

Our Orange friends are prone to ascribe to themselves certain things which are not visible to the unlooker. For instance, they pride themselves on their spirit of tolerance, which, how our mind, does not, when it | it directly leads." exists, spring from Christian charity, but from expediency. So long as we see eye to eye with them they are prodigal of amity : when, because o principles, we run counter to them, we are denounced and rated as enemies of Canada, because, forsooth, compliance with their wishes makes for Canada's weal. This is a delusion, harmless enough when confined to the lodge rooms and tiresome only when it invades the public prints and is mouthed on public platforms. We cannot see much danger in it because the most of our citizens are immune to it. But it thrives in a few sections of Ontario, and there men talk in a language tinged with hatred and woven of charges that are diso edited and dead. So they talk still in Ulster, the abiding place of religious intolerance. Mr. T. A. Russell, M. P., says in the Manchester Guardian, apropos to the recent election, that

" Those of us who fought in Ulster stepped right in to a boiling cauldron of Home Rule and no Popery. Congregations were split in two by Orange in timidation. Farmers who desired not to vote for one were told that if they voted, there would be Home Rule in five years, that the Bible would be done away with, and that the hated Papista would rule them and the country."

Mr. Russell weathered the storn because of two factors-" the magnifi cent loyalty of the Nationalist party, who voted for me as they never did for a man of their own polling, 98 per cent. of their total, and the downright heroism of some 600 Presbyterian scalwarts who stood feur-square to the harricane." In Canada we have also our stalwarts-the bread minded and justice loving non-Catholics who de nounce all discrimination in civil and political matters, on the lines of re ligion, as un Canadian.

OWLS, " BOILED " AND OTHER-

On our rounds the other day we heard the following remark : " So and So looked like a 'boiled owl' this morn ing." Never having seen a "boiled owl," we could not picture to ourselves the gentleman referred to. To look like an owl is bad enough, but to look like a boiled owl must be grotesque-pardon us-'co the limit." But, eager to be enlightened on the point, we questioned a friend who knows the town, the rounders thereof and their argot. He explained, that it was a very comprehensive term. There are " owls " of different kinds, not necessarily known to ornithologists. It may be a man about town ever ready to re spond to an invitation to "have some teing "-a tank with a great capacity sake of their brethren, must yield an for "high balls" and a "hob nailed over, that has been blessed time and liver," we suppose—a youth, a maid or again by the church. In a letter of matron whose ideas run to clothes, or Pope Leo XIII, 27th March, 1887, to an elderly gentleman, whose sense of his own importance is over-developed.

"Boiled owl" may mean an individual who does not get up with the sun. He may be up at that time, but in no condition to write an ode to the orb of day, and he may not. In the latter case he leaves his couch during the day, and on account of bleary eyes and ruffled plumage is called a "boiled owl." The term is also applied to one who lingers long over the card-table, and then he may be as our friend remarked, done" as well as "boiled." To our assertion that there was little cardplaying-that is, for money - in our sedate city, he replied with a look of surprise and a query as to where we had been living. "We don't Church the disfigurements that are ut - call it card playing," he went on, "Just poker," and there is a sundry game now and then. So when a few individuals enter a hotel room, or any other kind of a room, on Saturday night for instance, there are, as a rule a few "boiled owls" on exhibition Sunday morning. But not for long. Poker is fascinating, and when played by men who know their business, with their "juniors" or the ruralite who has the glamour of the city on the brain, is remunerative, and having said this our friend laughed. He is bald, inferred from his remarks that on any morning there are "boiled owls," and to spare for any kind of an aviary.

CARD-PLAYING.

Writing some years ago to the Temple Magazine, the Right Hon. W. E. Gladstone said :

" My engagements forbid me to enter upon the very important subject of which you propose to treat. But, in my opinion, there can be no words too my opinion, there can be no words too strong for denouncing suitably the practice of gambling—now, I believe, more rife even than during my youth— and the ruinous consequences to which

We are reminded by moralists that by itself gambling cannot be banned unless undue advantage be taken, by one or more of the players, of the igrorance of the others. If a man stakes in moderation what is entirely his own, and does not use fraud of any kind, and does not allow it to encreach unduly on his time, he cannot be condemned as a general rule. But what may be moderate in the case of one man may be excess in another. The game, taken up at first as means of re reation, may degenerate into an abuse of it. The little party at the club or the hall may lead a man to risk money which belongs to his wife and children, and which is not his to loose. The em ployee who spends his nights at the gaming table squanders time which should be devoted to his physical upbuilding, so that he shall give honest service to his employer. This kird of employee has his face toward the land of Failure. He cannot stand the strain for which energy, fidelity, alertness, quickness to make and grasp an oppor tunity, are requisite; and if to the feverishness of gaining he adds whiskey, his obituary notice-so far as success is

concerned-may well be written. The young man who regards the card table as a shortcut to wealth is on the road to deterioration. Win or lose, he cannot escape the moral blight which falls on the gambler. For some, any indulgence in cards may be a proximate occasion of sin. Our advice is to lock upon gambling as some thing to be avoided. If in doubt, state your case, with all its attendant circumstances, to your confessor, and let him decide. And if we heed him, card playing will not be among our means o

THE CHURCH YELL.

When the Methodists began their work in the United States they had every opportunity to test the inherent strength and vitality of their belief. They had a free field, freedom to act, and preachers who were in earnest and adepts in fervid declamation. Its re vivals, with their extraordinary shoutings and gyrations, impressed the pion eer. But passing over the charge that Methodism, in attempting to rest Christ's historic religion in the imagination, and that the final test of religious truths is to be found in the moods and sensations of the soul, has contributed nore than other sects to undermine faith in Protestantism, we do not think that Methodists in general look kindly upon the sensational methods of some preachers in the United States. It must shock a great many of them to see politics, literature-anything that may serve as a bait to the curious, listed as subjects of Sunday discourses. Sensationalism, however, has ad-

vanced another step. It has created the " church yell,"

"Who, Who, Who are we?" "We're the Methodists of Salt Lake C " Are we Mormons?

" Methodist."

Says Rev. Dr. Barry in Carlyle's

Heralds of Revolt." (page 100: "It was a frequent saying of his that the saints were the best men he knew: that a peasant saint would be of more consequence in Europe to day than all its fleets and armies ; and that the di inest symbol was still the "pessant queathed to us the Religion of Sorrow. Carlyle dwelt far from the Catholic church. When its accents smote upon his ear in the Cathedral of Bruges, he to Mr. Froude that the Mass was the only genuine relic of religious worship among us. A suggestive word de serving of our deepest meditation."

A word to those who are devising plans for our conversion. "One ounce of love," says Wesley, "is worth a pound of knowledge." "We ought, without this endless jangling about opinions, provoke one another to love and good works."

If surprised at their meagre success among us, the following words of Wesley may be instructive. "What wonder is it," he said, "that we have so many converts to Popery and so few to Protestantism, when the former are sure to want nothing and the latter almost to starve." (Wesley's Works, Vol. iv, page 222)

CRIMINALS ASSUME IRISH NAMES.

COMMON PRACTICE BEING INVESTI-GATED BY IRISH SOCIETIES OF NEW (New York World.)

The revelation of the practice of isoners accused of crime adopting Irish names, as in the case of "Paul Kelly," whose real name is Acratelli, led the United Irish Societies of this city to an investigation of the frequent arance of honored old Irish names on the Criminal Court records.

The investigation develo most gratifying to the United Irish Societies' committee—that notwith-standing the enormous Irish population of the city, criminals of that nationality rank fifth in the number of convicted of felonies in the General Sessions and the Criminal Branch of the Supreme Court during the years 1904 and 1905. And this despite the great number of criminals of other nationalities who, from known only to themselves.

gave Irish names. There were convicted of felonies in the courts above mentioned during the two years specified 3,246 persons of both sexes who gave their place of nativity as the United States, 348 Italians, and the sexes who gave their place of nativity as the United States, 348 Italians, and processes born in Rus 344 Russians-or persons born in sia: 310 Germans, 192 Irish, 125 Aus trians—or persons born in Austria, and 122 born in England. Roumania furnished 30, Scotland 28, Sweden 24, France 23, Greece 10, Spain 4, and other countries 150. Negroes are other countries 150. included in the United United States total.

The United Irish Societies organi zation is composed of representatives of the various Irish societies of the It was formed to further work of helping the residents of New York of Irish nativity or descent to suppress abuses and misrepresentations that might tend to bring contempt or

derision upon the race.

The United Irish Societies have gathered many figures to refute the tion that the Irish people furnish any considerable proportion of person guilty of felonies. But the men en in the work found that the court records were misleading, because of a growing custom on the east side am young Italians and other nationalities of giving Irish names when put under

Tough youths are likely to give Irish names when they get into trouble, even in the face of the fact that their

At the time of the murder in the Paul Kelly dive recently, the discovery

Eastman," and other gangs masqueraded under Irish names. This, it was found was also true in Harlemand the Tenderloin. Dozens of pickpockets, thieves, crooked gamblers, shoplifters and disreputable women with unpronounce able names have taken on easier of

Facts picked up here and there in duced the United Irish Societies to go into the question of the adoption of Irish names by a jumple of other names by a jumple of other names. enunciation Irish aliases. lrish names by criminals of other nation alities. Major Charles J. Crowley. Secretary of the Tenement House Department, was appointed chairman.
The committee was instructed to formulate, if possible, some plan that will prove effectual in stopping the practice of stuffing the criminal court records with Irish names. A plan is now under consideration.

In the course of his investigation

Major Crowley had occasion to visit the Tombe. Warden Flynn lent his assistance, and inside of an hour they found half a dozen inmates of the prison appearing on the records with unced Irish names whose accerts would have made Dave Warfield turn

would have made Dave Warneld turn green with envy.
Warden Flynn was particularly incensed at the cases of 'Patrick Flynn' and 'Michael Hennessy,' two pick-pockets, or 'gon ffs,' as they are known in the Gnetzo. The haste with which "Patrick Flynn" and 'Michael Hennessy" sent for their lawyer to change their names broke all Pombs sent for their lawyer to change their names broke all

THE UNCHANGEABLE CHURCH.

So rapid is the march of events in our day that many of the political prophecies made by Mr. Vance Thomp, son in his "Diplomatic Mysteries," published only a year or two age, have already been fulfilled. Perhaps the most interesting chapter in that most interesting chapter in that remarkable book deals with France and the Vatican. The abolition of the Concordat was an easy prophecy. "It needs no prophet in politics," wrote Mr. Thompson, "to predict that, ultimately, this marriage between church and state will be broken." As to the and state will be order.

It is a subtraction of the rupture, our author is of opinion that if another Napoleon does not rise, to subdue the anti clericals as the Corsican put down the savage Jacobins, the French nation But the church is is likely to perish. But the church is sure to endure. "Pius X.'s belief in the ultimate triumph of the church of which he is the head on earth is apos-The downfall of the Papacy has tolic." been foretold innumerable times in the end it always triumphs. Rulers appear and disappear, nations rise and all -all changes save the unchanging church. Mr. Thompson's views are thus set forth in the concluding portion of the chapter to which we have referred:

"Oh, the wise old man with whom I paced the Place of Spain in Rome, a few months ago, talking of these things. He had seen governments come and go; he had played his part in the wreck of kingdoms and empires; he had no illusions. Living in the shadow of the Vatican, he knew many things.
"The great nations of Europe, 'he

said. 'are all exclusively schismatic.
Only the secondary nations are Roman Catholic. Yet everywhere the schis atic emperors and kings have compre nended the necessity of Papal authority which alone prevents their thrones from being washed away in the tides of democracy. They are the real allies of the Pope. If they must choose be-tween Rome and Paris, which, think you, will they cast aside? France has no friend in Europe. Of all the monarchies that ring her round, there is not one which does not hate this ternal firebrand of revolt, nal protest against thrones and seated power. In the destruction of France, in the partition of her lands, they would find safety for themselves and

"This, too, may be in the troubled horocope of that tempestuous country. "Such a possibility irritates the public mind, so long has that public mind, so long has that dark monument of power stood there, domin ating the struggling nations. One after another the centuries have come, beating at the door of the Vatican; and the Roman Church in the frail form of

" 'What do you want ? '

"'Change!'

" But everything else in the wide world has changed, — astronomy has changed, chemistry has changed, philo

sophy has changed, and empire has hanged. "Against this immobility political firces break themselves in vain Others have ridden out before Jaure and his c horts of Socialists; stronger

armies than the one led by Combes and flicered by international financie have charged against it; the immobile remains. You who read and I who write shall witness this new struggle, which is so immemorially old; but the end we shall not see. "— Ave Maria.

Gallinger's Son a Convert.

Senator Gallinger, representing the state of New Hampshire in Congress, is a devout Congregationalist. The Senator is a Canadian and has shown nigoted tendencies in the upper house One son, brought up strictly in the parents' faith, and much inclined to religion, began, sometime back, attending the Catholic services at Falls Church, Va., a suburban town near Washington, D. C., where the young man resides. Little by little first attraction grew stronger upon him. Inquiry, good reading, honest quest of the truth, finally result in his being young Italians who compose the "Paul received into the church by the pastor, Kelly," the Five Points," the "Monk Rev. Eiward Tearney.

LYING SPIRITS.

It is good to see even a small revolt beginning publicly among non Catho-lics against the dangerous foolery of attempted communication with the spirits of the departed. To Catholics of course, all dabbling in Spiritism and allied superstition is strictly forbidden. We need no demonstration of the sur-vival of human personality after death Neason demands it. Faith reveals the immortality of the soul and the resurrection of the body. Our Divine Redeemer died that we might live, and came back triumphant over death that we might know the certainty and some thing of the beauty and glory of the life awaiting His faithful servants after the days of their probation. So we are at peace, nor moved to neglect the business of the life that now is in vain attempts to pierce the veil which God has wisely drawn between us and

the life to come. Can spirits, and especially the souls of the dead communicate with mortals? Certainly, if the Lord of life and death so pleases. Have they ever thus communicated? Beyond a doubt. Besides the instances given in Divine Revelation and accepted by all who honestly claim the Christian name, there are in the nigh two thousand years of Christian history cases of com munications to mortals from angels and that rest on as solid foundations as any facts of profane history, and whose benficient influence prove that they answared to the test. "Try the spirits that they be of God."

But these communications have not been sought in defiance of God's law nor from the spirits of the faithful departed,

been sought in defiance of God's law, nor made through fleshy mediums, nor con-ditioned to the midnight hour, nor dim lights, nor slow music, nor have they een vouchsafed for light cause. They have been simple and convincing, in every case confirming the Divine Rev elation, and impressing upon mortals the gravity of the transition, which we call eath, from this world to life everlast

The contrary is true of the manifest ations of Spiritism, and it is the general trivialty and inconsequence, and the frequent absolute untruthfulness of ne messages received from the spirits," which at last starts the re-

volt against the perilous humbug.

The late Dr. Richard Hodgson, residing for nearly twenty years past in Boston as the President of the Society for Psychical Research, promised be fore his death that he would, if possible, communicate afterwards with the world to prove that he had survived the As might have been expected, change. As might have been expected, several persons were heard from within a few weeks with messages from the departed. One of these, from a printer in Detroit, was a mass of abject foolishness; another, alleged to be from Dr. Hodgson to Dr. Funk, of the firm of Funk & Wagnalls, publishers, of New York, embodies a grave mistake in well known fact; still another, claiming to be from the spirit of Mabel Page, asserts the innocence of her convicted murderer Tucker, but helps his case no further than by the vague allegation that the murder was committed by a

The Rev. J. V. F. Grumbine, of the "Universal religion," and the Rev. J. P. Bland, the one in Faelten Hall and the other in Paine Memorial, Boston. ondemnation of the humbuggery of Spiritism. The former said:
"I have found that spirits can lie.

They can personally enter into a con spiracy with mortals and can falsify things."

This fact has been adequately proven by intelligent non-Catholic investigators of Spiritist phenomena, who have found that what was not mere hunan impos ture in Spiritism was the work of intelligences which delight in imperson-ation and deceit. Catholics would ex-press it as the work of the devil, who failing to convince his poor dupes that death ends all, changes his tactics and minimizes man's personal accountabil-ity after death and the certainty of justly measured rewards and punish-ments. For a full treatment of this question we beg to refer our readers to ... Modern Spiritism: A Critical Exam ination of its Phenomena, Characte and Teachings in the Light of the Known Facts," by J. L. Godfrey Raupert. It is published by Sands and Company of London, and B. Herder of St. Louis, and is made up largely of the testiman of factors.

Dr. Bland said, in the course of his vigorous denunciation of the guilibility of the actual devotees of Spiritism:

of the actual devotees of Spiritism:

"Spiritualism today is literally
snowed under by frauds, freeks, fakir;
and mountebanks. Most of the med
jums in Boston are takirs. They take when they cannot get a message, and they have told me they do." He waxed prophetic in his character-ization of the manner of fools these

levotees bid fair to be.

Yet, while rejoicing that any voice outside the church is lifted against these unholy frauds, can we expect be largely influential Paradoxical though it may seem, it is always true that the prevalence of skepticism implies also the prevalence

of superstition.

Dr. Lyman Abbot, of New York speaking last Sunday on "The Authority of Religion," declared that the time is pass, in Protestart churches at least, when the preacher or the Bible can carry conviction to the people Protestant leaders naturally fail to see that this state of affairs is but the logical consequence of private judg-ment, the primal principle of Protes tantism. While a massing of atilitarian reasons, such as the money lost, the homes broken up, and the thousands of 6 en and women in retreats for the en and women in retreats for the

intercourse with spirits may do some thing to check the mania, we cannot recken on a general abandonment of these wicked and dangerous practices until men are ready to listen to that Voice which alone speaks to them as the Lord Himself spoke amid the thunders of Sinai. - Boston Pilot.

LIVES AMONG LEPERS.

"All my life I have sought the place that I had the most misery; all my life I have sought the places where I might do the most good, even as I am now seeking them.'

These were the words with which Rev. L. L. Conrady, has consecrated his life to the greatest sacrifice known to man-the life of a missionary among

the leper colonies of Canton, China. From this bideous living death there is no escape; there is no release. He is now in New York ci y on his way to Canton. It was Father Conrardy who went to the relief of Father Damien, who laid down his life in the colony of Molokai in the Hawaiian islands. It was here that he first became aware of the awful conditions that exist in China to day.

In 1889 Father Conrardy was in this country and heard Father Damien was dying in Molokai. Without taking time to pack, Father Conrardy started to his side, arriving in time to make easy the last moments of the heroic priest. Then he took up the work and continued it for seven years. It seemed as though the faith for which he was working was watching, for in this time he never caught the dread disease. The colony of 1,200 souls prospered, and it soon came about that they were as well cared for and housed as decently as any on the island. Then Father Conrardy heard of the leper colonies in China. He went to Canton. There were 40,000 stricken with the white disease in and around Canton alone and their condition was fright-

These conditions prevail today. In speaking of them Father Conrardy painted a graphic picture of the misbry of which the human being is cap-

"The lepers in the neighborhood of Canton," said he, "are in the most helpless condition. They drag themselves around the streets and die literally in the gutters. Nobody cares how they die, as long as they do die. There is no sentiment of pity or charity in the Oriental breast. I saw enough to determine me in my future. I returned to the United States and took a coarse in medicine. Then I began a crusade to get money enough to accomplish some good among the poor wretches back in the little streets of Canton and her environs.'

Rev. Father Sinnett

The Rev. Father Sinnett has been sent to organize a new parish in the diocese of Right Rev. Bishop Pascal.

Father Sinnett has founded a large

and flourishing colony in the diocese of Saskatchewan, more than four hundred families having taken up homestead together. As in the past so in the future, those wishing homesteads may apply to him. His address is Muenster,

CATHOLIC NOTES.

In a prize essay competition open to the pupils of public and parochial schools in and around Buffalo it is a matter of note that the two leading prize winners, in which there were 6 000 contestants, were pupils of the Catholic schools.

For his recent work in defense of the Sacred Scriptures against the notions of "Higher Criticism," Father Schiffini, S. J., has been warmly praised by Pope

The spectable of a colored boy being carried in triumph on the shoulders of admiring white students, being the central figure of a noteworthy demonstration in which the hundreds of members of the Wisconsin University took part, was presented recently when Eugene J. Marshall, the winner of the recent Hamilton cratorical contest in Chicago, was welcomed home from his victory. Mr. Marshall, who is a Catholie, is one of the ablest young men in the University. He won high honers at the University of Michigan before going to Wisconsin.

A bill that shou'd be of much interest to all Catholic Americans is that which has been introduced in the United States Senate, and which pro-vides for the erection in Washington of a monument to the memory of Chris-topher Columbus. The bill states that topher Columbus. The bill states that for the purpose of carrying out the pro-visions of this Act, a commission, con-sisting of several members, including the Supreme Knight of the order Supreme Knight of of the Knights of Columbus, shall be created, with full authority to select Columbus, shall a site and a suitable design, and to contract for and superintend the construction of said memorial.

Right Rev. Dr. Stanley, second Baron Stanley, of Aderly, and Auxillary Bishop to the late Cardinal Vaughan, has left London for Rome, where he will permanently take up his residence. Bishop Stanley, himself a convert, has made many converts, and convert, has made to the following apropos story the following apropos story the interest. Shortly read with interest. reception into the church he received a visit from a young man who had known him in his Auglican days, and who called to point out to him his "folly" in joining the Catholic church. Father Stanley listened to what his visitor. who was a deep thinker on religious subjects, had to say, and then ha Catholic Belief. him a copy of "Catholic which he asked him to read. time afterward the Bishop's would-be consor was received into the church-

A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XVI. SCHEMERS

September was come. At the rive septemper was come. At the river edge Indian boatmen were lading their canoes with paltries that had come in too late to be sent to Montreal earlier, and making other preparations for a voyage down the lake.

A convoy was to depart that day for Fort Frontenac and the St. Lawrence,

Fort Frontenac and the St. Lawrence, with some score of voyageurs, who were bound thither with the hope of being engaged to conduct a new party to Le Detroit after the winter, when

the breaking up of the ice should again leave the way navigable.

Returning colonists, happily, there were none. The only passenger was to be Robest de Reaume, who had come as escort of Madaze Cadillac and the other ladies.

You are resolved to go, Robert,' I asked regretfully, as I walked with him upon the prairie that lies between the palisade of Fort Pontchartrain woods. "Since Monsieur de Cadil lac has made you a grant of land, and fortune is like to offer a man better chances in a new country than in a town, where many are pushing and elbowing for preferment, why not de remain, even at the eleventh hour ?

De Reaume shook his head. De Reaume shook his head.

"No, I must go," he replied. "Doubtless you surmise why I so readily accepted the responsibility of escort to
the ladies in their journey hither. I
indeed esteemed it an honor to be chosen for the duty by Madame Cadillac. Ah, Normand, your sister Therese is a noble woman! Often did I admire her fortitude during that voyage of over three hundred leagues in an open canoe, with Indians and rough voyageurs; for notwithstanding that we eurs; for notwithstanding that we wintered at Fort Frontenac, the spring travelling was most difficult, because of the winds and rains. Never shall I forget her answer to the dames of who came down to the Esplanade to bid her adieu when we set out

"'Turn back,' they pleaded, 'this arduous voyage might be braved if you were going to a pleasant country, where onld have the comforts of life and good company; but why should you go into a wilderness where you will be like to die of ennui?'

Madame Cadillac only laughed at their lamentations and answered with

'Do not waste your pity upon me, my dear friends. I am more than con-tent, I am anxious to go. A woman who loves her husband as she should. has no stronger attraction than his company, wherever he may be. Everye should be a matter of indiffer

'Ah, Normand, it is the love of such a wife that inspires a man to great deeds. I do not wonder Monsieur de Cadillac finds his courage sustained through many ordeals. Nevertheless, glad as I was to render service to my noble cousin Therese, it was because of the fair Chatelaine of Chateauguay I

came to Le Detroit.
"You know well, I have long loved her. When she was but a young demoiselle, I asked her for her hand in marriage; but so distressed was she, so sweetly confused at having to give me pain by saying me nay, that I saw her heart was no longer her own to her heart was no longer her own to give. At first indeed, I thought it benged to you, Normand, but I speedily discovered my mistake, for soon she wedded the Sieur de Chateauguay.

the world knows how she mourned the death of the noble young bridegroom called by a soldier's duty so cruelly from her side. Yet youth does not grieve forever. And when I heard she was bent upon continuing was bent upon continuing her life of seclusion by withdrawing into the wilderness with Madame Therese, I determined to come also, thinking I might give her aid and protection during the journey, and hoping usual when, leaving him to the reading the steadfastness of my affection might of his breviary, I took my way to t make an impression upon her in the end. I meant to be patient, to bide my time, and perhaps take up the grant of land that Monsieur de Cadillac so kindly bestowed upon me. It was impossible, however, for me to see and speak with Barbe often and yet keep

this sage resolution.
"One day I went to the manor-house. Madame Cadillac was absent upon some errand of charity or kindness at the Huron village, but in the little salon I found Barbe. She was solitary, and her pretty eyes were dimmed by

Impetuously I told her again of my love; ill begged her to marry me, and ould do everything in my power to make her happy.

But, no; she said to me gently, it ld not be. She thanked me, with could not be. She thanked me, with an appreciation that was almost tender, for my devotion, yet added with firmness, I must put the thought of her out of my mind, she could never be my and this answer she begged m to take as final and forget her.

"Still I protested, I must needs re member; whereat she prayed me to forgive her then for whatever disquietude she had unwittingly caused me, and to be as ever her good friend.

What is there but for me to accept har decision? After what has passed, my presence here would only be an annoyance to her; and besides I could not stay, and be so near yet so apart

Much was I moved by this unex-Reaume When he ceased to speak, I laid a hand upon his shoulder in cordial affec-tion, and said with warmth:

Yours was a noble devotion, my friend; but, thank Heaven! life holds other interests than those of making love. And were it not so, I have heard Madame Cadillac that never did Quebec boast a fairer bevy of young demoiselles than are the maids finished their studies at the Ursulines

"I would there were no demoiselles or dames in the world !" interrupted

Robert, passionately. day he left us, and I remember That day he left us, and I remember still his hearty hand-clasp as he bade

me adieu. It was long ere we met again; but I may as well set down here that the spring after he said farewell to Le Detroit, he was married at Mon-treal to Elizabeth Brunet; the same who, as a little girl, so bravely endured the privations and perils of her flight with Madame Cadillac from Acadia. And I presume this blithe Elizabeth consoled him for his whilom disappointment, for I have heard they lived most happily together. I understand, also, that two of his sons, Hyacinthe and Pierre afterwards took up their resid ence at the strait upon the lands Sieur Cadillac had granted to him.

Of the homage which Miladi Barbe received from the officers of Fort Pont chartrain there was, besides myself, another witness, to whom the beauty of the young chatelaine brought an un-

Over all the region of Le Detroit was the glory of autumn. The tall trees about the fort minded me of the spirit of departed Indian warriors of heroic mould, arrayed in their blankets of scarlet and decked in gold color, umber and vermilion. Already the savage were preparing to withdraw farther into the forest for the hunting.

At the manor Therese was busied

daily in superintending the conserving of wild grapes, pears, plums, and quinces into sweet meats for winter use, and the needle of Miladi Barbe flew swiftly, as she helped to fashion the garments of bright-hued chintz cloth which the ladies were accustomed to give as presents to the women of the

Indian villages.

Barbe, with a shrinking from the dark faces of the savages, induced by the tragedy of her infancy, would never consent to visit these villages. Yet, with a charity that, considering her anti pathy partook of the heroic, she held, three times a week, in the outer kitchen of the manor house, a class in sewing for young Indian girls; and on Sunday taught the prayers of the church to the little red-skinned children, who loved her and named her, after their beneher and named her, after their bene-ficent wood spirits, "la Dame Blanche" (the White Lady), because of the exquisite fairness of her complexion.

And she grew fond of them too, know, and forgot the duskiness of skins. For with Barbe all childhood was beautiful; and ever to this day even in the most wretched and sightly waif, she sees, I think the the little Christ; as often mage when I behold her soothing some little

one, she seems to me a picture of the sweet Madonna. Of the girls who came to her for instruction in needlework there was one, a slight, fawn-like maiden, handsome, as the Indians esteem beauty; at least her eyes were flashing, her black hair glossy and luxuriant, and her teeth as white as white wampum shells. So earnest though awkward at the task was this girl, that in teaching her the gentle chatelaine took more care than with any of the others. Fawnlike, did I call her? Rather I should say, may hap, she was graceful and pleasing the sparrow-hawk, so admired for its bronze tinted plumage and the flaunting beauty of its crest of scarlet and blue and its red tipped wings. Like ness of her visage as she flooked bronze tinted plumage and the flaunt the sparrow hawk, too, Bright Bird she was named, or Ishkodah. It was remembered afterwards, that

whenever Barbe took up the rude handi work of Ishkodah, to show her the better way to set a stitch or turn a sean, she was sure to sharply prick her finger; and more than once the beauty of Miladi's white hands was marred by a long ugly scratch from the needle of the Indian.

If Barbe suspected that these trivial happenings had their origin in the pettiness of feminine malice rather than accident, she said nothing on the score to any one. Very sure am I that she did not for a moment dream of the cause, much less the extent, of the maiden's animosity to her. One evening I had chattel long with

frere Constantin over our simple dinner. It was therefore later than dinner. It was therefore later than the fire lit scene, that ere she them. Yes, the Italian will scarce usual when, leaving him to the reading felt my proximity I leaped forward supplant me in the confidence of the

manor to spend an hour or two. From some distance off my steps were guided by the blaze from the fire of the salon, or main apartment of the house. The night boing warm for a fire and yet too damp without one, the shutters of the windows had been left open, to temper the air of the room to a pleasant balminess, there being, of course, no glass in the sashes.

Other illumination of the interior there was none, but as I drew near I could plainly see the occupants: Cadil-lac smoking before the chimney; opposite to him Therese, in the stately high backed chair brought for her from Quebec, knitting in the firelight; and near by, on the settle, whose rudene s was concealed by beaver skins, gaudy blankets, and gay-colored cushions of swansdown, sat Barbe, a charming pic-ture in her robe of sad colored satin, with its long pointed waist and high ruff, her hair dressed high and rolled back from her face, save for short locks that curled about her brow and shell-like ears, -after the coiffure of the fashion doll sent out from France, the which Therese showed me.

Beside her sat the handsomest man at the post. Dugue, and she was apparently giving him a lesson in music (as well as in love), for between his hands he held her guitar in an ungainly manner, and thrummed upon the strings; whereat she laughed, and shook her head with a pretty affectation of a music-master's despair over a dull pupil.

Now, though so picturesque, was not to my liking: I paused as though stayed by the hand and stood without in the darkness. looking with moroseness upon the hap

piness and tranquil content within. While I contemplated the tableau feeling that I must have a moment to recover my equanimity before entering, I heard near me a faint sigh, and glanc ing sharply about, I saw, crouching be side a lilac bush close by, a blanketed

My hand sought my rapier, but pre sently I noiselessly dropped the sword back into its scabbard as I perceived the watcher was none other than Ishkodah, the Indian girl, the daughter of the chief Mawkwa, the Bear, and a

belle among the braves of her village. Ishkodah, the Bright Bird, but how changed! Never have I seen jalousy, anger and heart-breaking sorrow more learly depicted than were these emo tions portrayed upon the countenance of this dark maid of the forest as she remained motionless, her gaze riveted upon the beautiful white lady and the and some lieutenant, And when at last the young chatelaine in gay desperation caught up the guitar from the avalier, and their hands for a second met, the agony that shook the frame of the unhappy Indian girl caused almost to forget the thrill of pain it had

sent through my cwn heart.

For there came to me the recollec ion of a story Dugue had told me the tear before. One day upon the prairie, year before. hearing a cry of terror, he had followed it, and found this girl striving to keep at bay a wild cat by the sheer force of

ner steady eye, while she screamed oudly for help. Calling to her not to change her osition, Dugue with a shot from his fusce brought down the panther. See-ing it was indeed dead, the girl, in the reaction from her terror, caught the hand of her deliverer and pressed it to her heart, vowing eternal gratitude ; she sped away to the

village above the fort.

At the time we had rallied Dugue auch over the adventure, and hinted that he had best complete the romance by taking a dusky bride. For Cadil-lac would fain have the unmarried men of the settlement wed the daughters of the forest, hoping thus to render closer the friendship between the Indians and the French, and Frere Constantin was over ready to bless these marriages in due form before the altar.

Vernon de Grand-Mensil had, shortly efore been hot to espouse the daugh ter of the Pottawatomie chief, Churlioa, but her stern old pagan father would not hear of it, and spirited her away, to be mated to a warrior of a distant

Whether Dugue, in the loneliness of our isolation, would have succumbed to the charms of the maiden whom by his prowess he had saved from a cruel death, it is useless to surmise. Soon after this incident Madame Cadillac and her party reached Fort Ponchar-train, and at the first glimpse of the beautiful widow of the gallant Moyne, the lieutenant, I verily believe, promptly forgot the existence of the Bright Bird. With Ishkodah it was different, however. That she still treasured the remembrance of her deliverer was only too evident to me as I beheld her now. Doubtless because of the prompt response to her cry for succor. she had enshrined Dugne as the ideal warrior of her heart. For his sake per-chance she had declined to take as a husband any brave of her tribe. had seen one among her companions mnly married in the church of the good Ste. Anne to a Frenchman; night not a like happy future with the kind Manitou of whom Father Con-

stantin told her people?
Thus no doubt had she charished the upon the cheeriness of home room. She might dog the footsteps of Dugue and make life as miser able for him as she pleased, for all I cared; but I would not permit her by glance to rest longer on Barbe Who could tell, mayhap she might cast upon miladi the Evil Eye, or weave about her some uncanny spell of forest witch craft

Ah, had I but divined, had I so much as dimly suspicioned, the thoughts of vengeance that were taking form in the mind of the savage, what dire consequences might have been averted! But I saw only a girl, who was scarce more than a child, disap pointed that the hero of her youthfu fancy was charmed by the smile of la

Dame Blanche. So absorbed was she in watching and grasped her arm.

Only the instinctive caution of her nature could have checked the exclamation of alarm and surprise that sprang to her lips, but which she choked back, until it might have passed for the note of a frighted wood-

"What does Ishkodah here?" manded in a low tone, yet with quie sternness. "How is it she is within the palisade when, according to the order of the Commandant, the gates were closed at nightfall and no Indian is permitted to remain inside the fort during the hours of darkness?"

The girl faced me with an air of de flance, and said in the patois, half French, half aboriginal, by which had learned to communicate with the savages and they with us.

Ishkodah was kept waiting too long in the White Chief's k!tchen. She had come to the fort of the French with a nocock of wild grapes for the wife of the chief. When she set out to return home, it was already dark and the gates were fast barred."

She had but to stand forth so that the light of the guard's lantern might fall upon her face and would have opened the wicket for h to go out, I answered severely. be this as it may, I will now se Ishkodah free, that she may return to the lodge of her mother as a bird to its

The maiden laughed softly but un-

The warrior of the Swan's Quill should know a young bird returns no more to the nest when once it has spread its wings; far more like is it to fall into the snare of the woodsman she responded bitterly. "Ishkodah will gladly be released from this cage of the white man; in its air she scarce can breathe; her heart is oppressed as by a heavy burden, she longs for the ce and forgetfulness of the forest.' "The Bright Bird will return to the kitchen then," I said. "She will ask one of the Pani women to go with her to the gate. If I find she has not deto the gate. parted within half an hour, I will have

ner locked in the prison."

The girl clenched her hands and tossed back her head proudly, but she

had no choice but to obey. Casting upon me a malignant look, and with a last glance through the window, she turned away towards the while I, passing on to the gallery, entered the house by the main door.

Later, I made enquiry of Sergean Jolicobur after he had been the round of the sentries, and he told me he had himself opened the wicket in the palisade and let Ishkodah pass out, a nine of the clock. He volunteered the further information that she often brought fruit to the manor to for some trilling article of femining adornment, and learn the most graceful industries

the white women.

This good account of the maid did
much to dispel my uneasiness over the
sullenness I had read in her face. Moreover, a day or two later, I en-countered her at the door of the church, and she flashed upon me a smile of rare radiance, while saluting me with respect. So guileless did she appear, that I gave myself no further concern over the recent occurrence, beyond a resolution to note her general behavior toward the ladies. And I re flected 't was indeed a pity so bright a creature should have lost her heart to creature should have Dague, who bestowed not a thought upon her, although this was small won der when he might haunt the sunlight the presence of the loveliest lady in

A week or more later, I was at work of a morning in the King's Storehouse, as it was called, though the goods stored therein, having been secured by our Sieur, belonged not to his Majesty, but to Cadillac.

I had the ledgers upon the counter and was making entries of the trade of the post, when La Mothe came in. "Normand," he said, after making

Normand, he said, after making sure there were no eavesdroppers to carry away his words, "I have now proof that de Tonty is striving to ruin this settlement. He has planned to establish a fort on the river of the Miames and to draw thither the In dians of this neighborhood, in order that Fort Pontchartrain must needs be abandoned. His pretext is that if the French do not seize upon the position, it will be speedily occupied by the English. Of this, however, there is not the slightest danger. His real object is to weaken my authority, that he may rule

in my stead."
"Oh, what treachery sometimes lurks under the mask of loyalty !" I ejacula ted, throwing down my quill, for here was a more important matter than the adding up of accounts of peltries.
"Yes," continued my brother

continued my brother; he has carried on his negotiations with much wiliness, reporting to Quebec and Ville Marie and even to France that the lands about the strait are unfruit ful, the fishing bad, the hunting rapid ly falling off. I broke into a laugh that any one

should make statements so absurd.
"Ay, would be a subject of merriment truly, were not the consequences like to prove no laughing matter," returned our Sieur, grimly.

learn of these "But how did you learn of these schemes, mon chevalier?" I asked, again intent upon the significance of been told.

"In the most direct way possible yet one upon which the schemer never A letter came to me from counted. Count Pontchartrain himself, setting forth the charges against me and de manding an explanation. This I am only too glad of an opportunity to give, yet how can I refrain from taking exception to the manner of the demand?

"Alack, be moderate in wording your response, mon Sieur," I cried and thank Heaven the minister ha shown you so great a mark of his good will. While you possess his favor you have the ear of the King."

Normand, you are a wise counsellor." replied De la Mothe, with less of excitement. "You shall write out at my dictation the letter I send to France, and if the phrases grow too hot, I give you leave to tell me, that I may temper Yes, the Italian will scarce Count. Unfortunately a consequence of his acts menaces us nearer home. He has stirred up discontent among Indians. I have noted many unfriendly looks from them of late; we must be ware of an attack. I think, however, he himself became a trifle alarmed, for last evening when I gave orders that the guard should be doubled and the garrison sleep under arms, he assented

most readily. Nevertheless, this was not done,

I declared, starting up.
"Not done!" cried Cadillac, astor ished and in a rage : " how is that i Dugue and Chacornacle heard my order as well as De Tonty. You know I retired early to my house to read this self-same letter, but it was reported to me duly that my commands were

Mon Sieur, I have heard something of this," I said, "for it was commented upon. If you remember, Monsieur de Tonty walked with you to the manor

after you had left the barracks."
"Yes, and descanted upon how had best conciliate the savages,"

joined my brother, with a nod.
"Exactly. But when he returned he announced that you had counter manded the order you had before given The guards were not doubled, there fore, and the garrison slept, as usual. The report you received had reference to this supposed later order.

For the next few moments the air with the expression

Cadillac's wrath. "It was a daring game!" he ex claimed more quietly at length; "bu I can dissemble as well as this false friend, if it so suits my purpose. For the present I will feign to know noth ing of this duplicity; in the future however, Messieurs Dugue and Cha cornacle shall have warning to receive instructions from no one but the Com mandment of this post, either by writte order or word of mouth. De Tonty should know ere now that this fort is not a King Petard's Court, where every one is master. Normand, you have put m on my mettle. There is a parry for every thrust, and courage and foresight vanquish in war more frequently than the implements of the trade."

TO BE CONTINUED.

AN INTREPID MOTHER.

THE TERRORS OF A NIGHT. The diligence from Paris to Chalons stopped one evening just before dark, some miles beyond the little town of Rouvray, to put down an English lady and her child at a lonely roadside au-berge. Mrs. Martin expected to find a carriage ready to take her to the Chateau de Senart, a distance of som leagues, whither she was repairing on visit, but was told that it had not yet arrived. The landlady, a tall, coarse feminine looking woman who showed her into room and kitchen, observed that the roads were so muddy and difficult at night that there was little chance of her friend arriving before morning.

You had better, therefore, said, "make up your mind to here. We have a good room to you; and you will be more comfo good room to offer more comfortable between a pair of clean, warm sheets than knocking around about in our rough country, especially as your dear child seems sickly."

Mrs. Martin, though much fatigued

by her journey, hesitated. A good night's rest was certainly a tempting prospect, but she felt so confident that her friends would not neglect her that, after a moment, she replied:

" I thank you, madam ; I will sit up for an hour or so-it is not late, and the carriage may come, after all. Should it not I shall be glad of your 100m-which you may prepare for me at any rate.

The hostess, who seemed anxious that her guest should not remain in the great room, suggested that a fire might made above, but Mrs. Martin for above, but Mrs. Martin found herself so comfortable where she was a pile of fagots was blazing on the hearth — that she declined at first to move. Her daughter about five years of age, soon went to sleep in her lap; and she herself found that whilst her and she hersel found that that the sears were listening anxiously for the roll of carriage wheels her eyes occasionally closed, and slumber began to make its insidious approaches.

In order to prevent herself from giving way, she endeavored to direct her attention to the objects about her. The apartment was vast, and lighted more by the glare of the fire than by the dirty candle stuck into a filthy tin candlestick that stood on one of the Two or three huge beams stretched across halfway up the walls leaving a space filled with fitting shad-ows above. From these descended a rusty gun or two, a sword, several bags, hanks of onions, cooking utensils, etc. There were very few signs that the house was much visited, though a pile of empty wine bottles lay in one corner. The landlady sat at some distance from the fireplace with her two sons, who had their heads together and talked

in whispers.

Mrs. Martin began to feel uneasy. The idea entered her mind that she had fallen into a resort of robbers; and the words "C'est elle" (It is she,) which was all she heard of the whispered conversation, contributed to alarm her. The door leading to the road was left ajar; and for a moment she felt an indination to start up and escape on foot. But she was far from any other inhabitation; and if the people of the house really entertained any evil design, he attempt would only precipitate the catastrophe. So she resolved on pati ence, but listened attentively for the approach of her friends. All she heard, however, was the whistling of the wind and the dashing of the rain, which had

begun to fall just after her arrival. About two hours passed in this un-comfortable way. At length the door was thrown open, and a man dripping wet came in. She breathed more freely; for this new comer might frustrate the evil designs of her hosts, if they entertained any. He was a red haired, jov-ial faced looking man, and inspired her with confidence by the frankness and

"A fine night for walking!" cried he, shaking himself like a dog who has scrambled out of a pond. "What have you to give? I am wet to the skin.

bottle of wine.' The hostess, in a surly, sleepy tone told her eldest son to serve the gentle man, and then, addressing Mrs. Martin

You see your friends will not come

and you are keeping us up to no pur pose. You had better go to bed." "I will wait a little longer," was the which elicited a shrug of conreply,

The red haired man finished his bottle of wine, and said:
"Show me a roof, good woman —

shall sleep here to-night. Mrs. Martin thought that as he pro n nunced these words he cast a protect ing glance toward her and she felt less repugnance to the idea of passing the night in the house. When, therefore the red-haired man, after a polite tow, went up stairs, she said that, as her friends had not arrived they might as well show her to her room.

"I thought it would come to that at last," said the landlady. 'Here Pierre, take the lady's trunk up stairs.

In a few minutes Mrs. Martin found herself in a spacious room, with a large fire burning on the hearth. Her first care, after putting the child to bed, was to examire the door. It closed only by a latch. There was no bolt inside. She looked around for something to barricade it with, and perceived a heavy chest of drawers. Fear gave her strength. She half lifted, half pushed it against the door. Not content with this, she seized a table, to increase the strength of her defence. The leg was broken, and when she touched it it fell with a crash to the floor. A long echo went sounding through the house her heart sank within her. But the echo died away, and no one came; so she piled up the fragments of the table the chest of drawers. this direction, she proceeded to exam ine the windows. They were well protected with iron bars. The walls were papered, and after careful examination ppeared to contain no sign of a secret

Mrs. Martin now sank down into chair to reflect on her position. As was natural, after having taken these

presautions, the idea suggested itself that they might be superfluous, and she smiled at the thought of what her friends would say when she related to them the terrors of the night. Her child was sleeping tranquilly, its rosy cheeks half buried in the pillow. The fire had blazed up into a bright flame while the unsnuffed candle burned dimly. The room was full of pale, trembling shad ows, but she had no suspicious fears. Something positive could her alarm. She listened attentively, but could hear nothing but the howling of the wind over the roof and the pattering of the rain against the win tering of the rain against the window panes. As her excitement diminished, the fat'gue — which had been forgotten — began again to make itself felt, and she resolved to undress and go to bed, Her heart leaped into her

For a moment she seemed perfectly paralyzed. She had undressed and put out the candle, when she accidentally dropped her watch. Stooping to pick it up, her eyes involuntarily glanced toward the bed. A great mass of red hair, a hand, and a gleaming knife were revealed by the light of the fire. After the first moment of terrible alarm, her presence of mind returned. that she had herself cut off all means of escape by the door, and was left entire ly to her own resources. Without uttering a cry, but trembling in every limb, the poor woman got into bed by the side of her child. An idea — a plan had suggested itself. It had flashed through her brain like lightning. It was the only chance left.

Her bed was so disposed that the robber could only get from beneath it by a narrow aperture at the head without making a noise; and it was rrobab a that he would choose, from prudence, this means of exit. There were no curtains in the way, so Mrs. Martin, with terrible decision and noiseless energy, made a running knot in her silk scarl and held it poised over the aperture by which her enemy was to make his appearance. She had resolved to strangle him in defence of her own life and that of her little child.

The position was an awful one; and probably, had she been able to direct her attention to the surrounding cireumstances, she might have given way to fears, and endeavored to house by screams. The fire on the hearth — unattended to — had fallen The are on the abroad, and now gave only a dull, sulen light, with an occasional bright Every object in the vast apartment showed dimly and uncertainly. and seemed to be endowed with a rest less motion. Now and then a mouse advanced stealthily along the floor, but startled by some movement under the bed, went scouring back in terror to his hole. The child breathed steadily in its unconscious repose; the mother also endeavored to imitate sleep, but the man under the bed, uneasy in his posi-tion, could not avoid occasionally makng a slight noise.

Mrs. Martin was occupied with only two ideas. First, she reflected on the extraordinary delusion by which she had een led to see enemies in the people of the house and a friend in the red haired man; and secondly, it struck her that, as he could fear no resistance from a woman, he might push aside the chairs that were in the way, regardless of the noise, and thus avoid the snare that was laid for him. Once even she thought that, while her attention was strongly directed to one spot, he had made his exit, and was leaning over her; but she was deceived by a flickering shadow on the opposite wall. there was no danger that he would con promise the success of his sanguinary enterprise; the shricks of a victim, put on its guard, might alarm the house-

Have you ever stood, hour after hour, with your fishing-rod in hand, waiting with the ferosious patience of an angler for a nibble! If you have, you have some faint idea of the state of mind in which Mrs. Martin - with far other in terests at stake-passed the time, until an old clock on the chimney piece one hour after midnight. Another source of anxiety now presented itself the fire had nearly burnt out. Her dizzy eyes could scarcely see the floor. beat with fearful attention over the head of the bed—the terrible noose hanging, like the sword of Damocles, above the gloomy aperture.

"What," she thought, "if he delay his appearance until the light has com pletely died away. Will it then be possible for me to adjust the scarf — to do the deed-to kill the assassin - to save myself and my child? O, God! deliver nim into my bands, I beseech Thee!'

A cautious movement below - the dragging of hands and knees along the floor—heavy, suppressed breathing—an-nounced that the supreme moment was near at hand. Her white arms wer bared to the shoulder; her hair fell widely around her face, like the mane of a lioness about to leap down upon its prey; the distended orbits of her eyes glared down on the spot where the ques-tion of life and death was so soon to be decided. Time seemed immeasurably lengthened out-every second assume the proportions of an hour. But at last

- just as all lines and forms began to float before her sight through a medium of blended light and darkness—a black mass interposed between her eyes and the floor. Suspense being over the time of action having arrived, every-thing seemed to pass with magical rapid-ity. The robber thrust his head cautiously forward. Mrs. Martin bent down-There was a half-choked cry—the sound of a knife falling on the floor—a convulsive struggle. Pull! pull! Mrs. Martin heard nothing— saw nothing but the scarf passing over the head of the bed between her two naked feet. She had half thrown herself back, and holding her scarf with both her hands, pulled with desperate energy for her life. The conflict had begun, and one or the other must perish. The robber was a power-ful man, and made furious efforts to get loose; but in vain. Not a sound escaped from his lips — not a sound from hers. The dreadful tragedy was enated in

"Well, Mother Guerard!" cried a young man, leaping out of a carriage that stopped before the door of the auberge the next morning; "what news landlady, humored a is a lady friends; b easily, an We could running in received i have no Country." was the from unde Mrs. Ma her. She child was

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have you for me? Has my mother arrived?"
"Is it your mother?" replied the landlady, who seemed quite good

humored after her night stock is a lady upstairs waiting for some friends; but she does not speak French easily, and seemed unwilling to talk. We could scarcely persuade her to go Show me the roof!" cried Arthur.

running into the house.

They soon arrived before the door.

"Mother! mother" cried he, but

received no answer.

"The door is only latched, for we have no robbers in this part of the country." said the landlady.

The first object that presented itself was the face of the robber, upturned from under the bed, and with protruding tongs and explails; the next was from under the bed, and with protruding tongue and eyeballs; the next was
Mrs. Martin in the position we letther. She was in a deep swoon, her
hands still grasping the scarf. The
child was crying and trying to arouse
her mother. The intrepid woman was
brought back to consciousness, but
weeks lapsed before she regained her
usual health and strength. usual health and strength.

CATHOLIC WOMANHOOD.

THOUGH FULL OF SORROW, IS HAP-PIEST OF HER SEX. Mary Sarsfield Gilmore

Catholic womanhood and ideal wo-manhood by right are synonyms; and the Catholic weman or girl who fails to represent the highest type of her sex, not only incurs grave moral re sponsibility, but misses the golden op-portunity of her life. That she is not unknown social quantity is due less to her deliberate fault than to her cul pable thoughtlessness. The average Catholic woman does not take herself with due seriousness. She realizes only in part the obligations of her nobility. She underestimates her supreme

sibilities. All the world agrees that purity and religion are the sole and indispensable basis of ideal womanhood, and that as the representative of both essential graces, the Catholic weman stands

reproach. But the law fulfilled in the letter by sheer force of Divine instinct, may be filled in the spirit by social concessions instigated by human respect. It is well to realize that where Catholic concession is necessary, there is something rotten in the social state. Moral per ception is not too apt to be supersensi tive, and the Catholic woman must fear laxity rather than scrupulousness, lest she be responsible for disedification or scandal. Indisputably, the perfection of Catholic precept challenges suspic-ious and censorious criticism of Catholie practice; and, in so far as the Catholic girl or woman forgets that she is a oman forgets that she is a cynosure, and belies her immutable convictions by expedient compromise with prevailing non-religious and unmoral onventions in so far does she relinquish her supreme distinction, and sink below

the ideal type.

The pity of such a mistake on the part of a spiritually sensitive and highly intelligent sex cannot be overestimated; st be ascribed solely to the reand must be ascribed as a service of the present day all too rarely and briefly "considers in her heart!" She has no leisure, no surviving taste for deep and conscientious thought. She is the child of a century favoring action rather than contemplation. She lives a public life and sacrifices individuality to conformity. "Come apart into a desert-place and rest a little" is no; a call that appeals to her strenuesity. It represents the antithesis of the social challenges to which her ambition and

challenges to which her ambition and desires respond.
Yet, what has 'Society' to offer the

a content of the content of the catholic? Riches, idleness, pride and pomp, enervating luxury and self indugence, the spurious pleasures of folly perilously verging on vice, have palled upon the leisure classes of humanity over times the ancient design of the catholic statement of the catholic statement design. manity even since the ancient day when Solomon in his glory protested "Vanity, all is vanity!" If this be "Vanity, all is vanity!" If this be true of the children of the world, for whom even the gentle Christ confessed

prayed nct," what shall be said of the soul-weariness of the child of light, who barters for the pottage of social prestige and fashionable frivollties her glorious birthright of ideal woman In truth, the lower choice is not

only a spiritual tragedy—it is an intellectual stupidity! The intelligent Catholic does not look for satisfaction to the husks of life. The sacramental waters of regeneration, the Precious Blood of Redemption, the Eucharistic Real Presence, the gifts of the Para-clete quicken the soul life past the power of the world to devitalize it; and while deliberate and persistent re and while deliberate and persistent resistance of grace is possible, lost peace of mind and heart, lost joy of spirit, and a carking remorse embittering both life and death are the inexorable result.

On the other hand, the Catholic woman who lives up to her lights, even though sweet dolor seems the insignia of the daughters of Mary, is the happiest of her sex. The Catholic girl walks with angels and therefore all men desire her. As a wife, love ac cords her its crown of reverence. As a mother, "the inheritance of the Lord olive plants round about her tingle woman, the has a distinct vocation, recognized and honored by Mother church in the secular no less than in the religious order.

Where is the non-Cotholic woman

woman of the world," the avowe "society woman," who can point to an equally happy and honorable estate? The non-Catholic, in addition to her immeasurable spiritual loss, lacks the abiding protective influence, the unfailing refuge, the perpetual "sanctuary" of the True Fold! The worldling, ary of the True rold! The worlding, the social devotee, pass bright butter fly-spring-times, but when the sun of youth sets, or fair weather fortunes cloud over, their evanescent day ends in gloom and desertion and, as a rule, their little comedies of life close as piteously as their soulless play has beeu

its redemptive element! The ideal Catholic girl, with the exquisite bloom of convent innocence upon her spirit—the ideal Catholic woman, with her invincible virtue, her noble dignity, her courageous conviction that "Life is real, life is earnest," and that artificial ity and flippaney misrepresent even its recreative phases — are called to the Social Apostolate!

But the call to the world implies no call to be a worldling. On the con-trary, to be in the world, yet not of it, defines the social vocation as the conscientious Catholic woman must con-ceive it. Time is hers, neither to 'kill' nor waste, but to use for eter nity; and her diversion may not extend to social dissipation, nor her mere pursuit of pleasure legitimately press be yond very limited lines. Above all, unlike Goldsmith's heroine, she may not "stoop to conquer!" In compro mise and concession are her hopeless

Hence, though its lines fall in pleasant places, the social mission is no sim ple one. To stand against the powers ple one. To stand against the powers that he is to incur the risk of ostracism; yet the Catholic woman is in duty bound to retain her social place, while discountenancing the smart manners and repudiating the lax morals that are the reproach of modern society. More over, her convictions must assert their courage even against material externals. Christian society is evincing an atavic tendency, and reverting to pagan

sybaritism. Wanton luxury of environ ment cradles moral license, and epicur-ianism sets the death feasts of spiritual ity and self mastery. It behooves Catholic womanhood to recognize that social purification and reform are

preached with unction only from the platform of social simplicity. Individual effort is beginning to command the support of concerted move-ment. Already the resul s of Catholic activity are manifest. The divorce evil no longer goes its lawless ways unchallenged. Race suicide is publicly arraigned and dishonored. The social wine cup, as the emblem of hospitality, is shattered on many a representative heartstone. These are "signs of the times" honorable to the present, and propitious for the future; and their credit is to the Catholic women, who, in conscientiously and practically living up to their inspired ideals, estab lish the world's type of Ideal Woman hood .- Irish World.

INDUSTRIAL THIEVERY.

TEXT OF MISREPRESENTED SERMON BY ARCHBISHOP KEANE.

"A man's duty toward the public welfare is as sacred as it is to his fam ily," declared Archbishop Keane in the course of a sermon delivered a week ago last Sunday in St. Raphael's cathedral, Dubuque, which has been widely and inaccurately quoted in the

"We are all here to work : there are to be no drones in God's hives. All are here to be good for something; to be useful in some way, and the work of each has three relations: First, each one must work for himself; secondly, for his fellowmen, and, thirdly, for Almighty God.

"Each man has a field of his own "Each man has a field of his own to cultivate, and that field will bring forth either weeds or crop. No one is made so good he could not garner a poor crop should he prove unfaithful, no one is made so bad he cannot bring torth a good crop. Work out the weeds and work in the crop.

"All are liable to the seven deadly income it is not pleasant to enumer-

sins, and it is not pleasant to enumer

"Man is tempted by his concupis-cence and we should be constantly trying to find out our predominant pas sion in order to hammer at it parti-

cularly.
"And there is a second thing—char acter-which must order to bring forth a good crop. All are called to the seven gits of the Holy Ghost, which regulate our relation to God, to our fellowmen and to our own characters.

"In early life parents have to see to it : in later life each one has to see to it himself. In early life vigilance s the duty of the wise parents. After wards it is the duty of the school to correct in the child whatever tendency there is to wrong, and to develop in the child the good of which he is capable. That is why the only real school is the Christian school.

"Next to the parents and the school comes the reading. Books are a tremendous power in developing character for good or bad, hence the need of goodbooks in the family library. Love for good reading is one of the greatest helps in life. See, therefore, that the children love to read good reading. There is nothing like history, the right kind of history; therefore they should read the history of the Holy Bible, of our mother, the church, of the world, of the lives of good and noble men, and above all the history of our Lord Jesus Christ and the gospels. I am somewhat scandalized when I ask somewhat scandalized when I ask children of say, ten years of age, if they have read the gospels and find

they have not done so.
"Next to good books comes good

ompany. 'Show me your company and I'll judge what you are.'
"Any child with a grain of common sense ought to go with companions who do them some good, and if the child is not wise enough, let the parents see

"The fruit of Holy Communion is to put the fruit of the life of Christ into us, and the way to develop character is to receive Christ in the Holy Com-So the first relation is to work for one's self in the development

of character.
"The second department of work is for our fellowmen. No one works alone. God has made us social beings. We all have duties toward our fellowwe all have duties toward our fellow-men. And in this there are three spheres: the family, business and po-litical life.

"In the family life we have the

And turn about is fair play. God gives us ties of flesh and blood and these relationships inspire duties to our fellowmen.

"Every young man should get a chance to work. But give him as much education as possible first. Don't hurry him along too rapidly; he will have long enough to work. But every one must have an averation of some one must have an avocation of some

"Now in this world of industry the rule that must govern is that of justice, and not only justice but good will. He who gets wages is bound to give honest labor for the wages, and he who gets work is bound to give honest wages for the work. He who gets work and does not give honest, square wages is a thief, and the man who gets wages and does not give hon est, square work is a thief; he is not merely indolent, he is a thief.

"Any labor union that aims at help-

ing workmen to give less work than the wages demand is a school for thievery. We hear rumors at times that force us to think there is thiev-ery at both ends of the industrial orld. A combination of capital press ing down on others would produce a spirit of rebellion. A combination of labor aiming at bringing all down to the level of the lowest in order to give the lowest a chance would prove

'The industrial world may be dominated by justice, employers seeking the welfare of employes and employes seeking in turn, the welfare of em-

ployers.
The third class is in relation to the town, state and country. We are citizens and we belong to civilized common wealths. Providence demands us to take our part in promoting public welfare. Every one ought, therefore, to do full duty in watching public servants and see they do their duty; to pay his tax and pay it honestly. I am horrified sometimes when I hear it said that a man may lie about the taxes he owes. A man's duty toward the public welfare is as sacred as his duty

t) ward his family.
"It makes me ashamed to hear it said you cannot get a first class man to go into politics. It you cannot get a decent man to go in, why then let the indecent fellow flace c you the best

"All our relations are crowned by duty to God for the welfare of relig ion; the glory and extension of the church of Carist; for the enlightenment and salvation of souls."

Sensational reports of the Archbishop's sermon were sent to the Chicago papers and he was represented as deouncing labor unions in unqualified

"My attention has been called to "My attention has been related to the statements regarding my Sunday sermon, appearing in the Chicago papers Monday morning. I denounce it as misrepresentation of my words, declared Archbishop Keane at his residence on Monday morning, in referring to the reports sent out from Dubuque to daily papers in regard to his Sunday

He did not denounce the labor unions as claimed by the distorted reports sent out. It is known, and has been known since his goirg to Dubuque, that the Metropolitan has been in favor of the labor union when it operates intelligently and justly. The remarks made by Archbishop Keane on Sunday were in perfect harmony with his policy of Christian charity and justice between employer and employe and did not approach the sensational.

EXTRACT FROM ORATION ON O'CONNELL.

I do not think I exaggerate when I say that never since God made Demos-thenes has He made a man better fitted for great work than He did O'Connell. You may say than I am partial; but John Randolph, of Roanoke, who hated an Irishman almost as much as he did Yankee, when he got to London and heard O Connell, the old slave holder threw up his hands and exclaimed:
This is the man, those are the lips, eloquent that speak English is my day," and I think he was right.

Webster could address a bench of udges; Everett could charm a college; Choate could delude a jury; Clay could magnetize a senate, and Ton Corwin would hold a mob in his right hand, but no one of these men could do more than this one thing. The wonder about O'Connell was that he could out talk Corwin, he could charm college better than Everett, and leave Henry Clay far

behind in magnetizing a senate.

It has been my privilege to have eard all the great orators of America who have become singularly famed about the world's circumference. I know what was the majesty of Webthe magnetism of Henry Clay; I have seen eloquence in the iron logic of Calhoun, but all three of these men never surpassed and no one of them ever equaled the great Irishman. I have hitherto been speaking of his ability and success. I will now consider his character.

To show you that he never took a leaf from our American gospel of com-promise, that he never filed his tongue to silence on one truth fancying so to help another, let me compare him to Kossuth, whose only merits were his eloquence and his patriotism. When Kossuth was in Faneuil Hall, he ex-When claimed, "Here is a flag without a stain, a nation without a crime." We abolitionists appealed to him, "O eloabolitionists appealed to him, quent son of the Magyar, come to break chains, have you no word, no pulse beat for four millions of negroes bending under a yoke ten times heavier than that of Hungary?" He exclaimed, "I would forget anybody, I would praise anything, to help Hungary." O'Connell never said anything like that.

when I was in Naples I asked Sir Thomas Buxton: "Is Daniel O'Connell an honest man?" As honest a man as ever breathed," said he, and then he told me the following story: When, in 1830, O'Connell first entered Parliapiteously as their soulies piay has been the relationship just spoken of in the relation of child to parent, and superficial and petty.

Is Catholic womanhood, then, to remounce the world of social functions?

God forbid that she should deprive it of the parents depend on the children.

up, and when I spoke he should cheer me, and these were the only cheers we ever got. O'Connell came with one Irish member to support him. A

arge party of members (I think Bux ton said twenty seven) whom we called the West India interest, the Bristol party, the slave party, went to him saying:
"O'Connell, at last you are in the
House with one helper—if you will
never go down to Fremason's Hall with
Buxton and Brougham, here are twentyeven votes for you on every Irish question. If you work with those

It was a terrible temptation. How many a so-called statesman would have yielded? O Connell said, "Gen-tlemen, God knows I speak for the saddest people the sun sees; but may my right forget its cunning and my ongue cleave to the root of my mouth

abolitionists, count us always against

tongue cleave to the root of my mouth, it be help Ireland — even Ireland—I forgot the negro one single hour."
"From that day," said Buxton, "Lushington and I never went into the lebby that O'Connell did not fol-

And then besides his irreproachable haracter, he had what is half the wer of a popular orator, he had a najestic presence. In youth he had the brow of a Jupiter of Jove, and the stature of Apollo. A little O'Connell would have been no O'Connell at all. Sydney Smith says of Lord Russell's five feet, when he went down to York-shire after the Reform Bill had passed, he stalwart hunters of Yorkshire ex-claimed. "What, that little shrimp, he carry the Reform Bill!" "No, no," said Snith, "he was a large man, but the labors of the bill shrunk him." ou remember the story that Russell Lowell tells of Webster when we in Massachusetts were about to break the Whig party. Webster came me to Faneuil Hall to protest, and our thousand Whigs came out to seet him. He lifted up his majestic resence before that sea of human es, his brow charged with thunder and said, "Gentlemen, I am a Whig; a Massachusetts Whig; a Revolutionary Whig, a Constitutional Whig; a Fa ouil Hall Whig; and if you break the Whig Party where am I to go?"
"And," says Lowell, "we all held our breath, thinking where he could go."

"But," says Lowell," if he had been five feet three, we should have said, "confound you, who do you suppose where you go?" "Well, O Connell had all that, and then he had what Webster never had, and what Clay had he magnetism and grace that melts a million souls into his."

When I saw him he was sixty five, ithe as a boy. His every attitude was peauty, his every gesture grace. Why Macready or Booth never equaled him t would have been a pleasure to look at him if he had not spoken at all, and all you thought of was a greyhound. And then he had, what so few American spakers have, a voice that sounded the gamut. I heard him once in Exeter Hall say, "Americans, I send my voice careering like the thunder storm across the Atlantic, to tell South Carolina that God's thunder bolts are hot, and to remind the negro that the dawn of his redemption is drawing near," and I seemed to hear drawing near, "and I seemed to hear bis voice reverberating and re echoing back to London from the Rocky Moun-

And then, with the slightest possible flavor of an Irish brogue, he could tell a story that would make all Exeter Hall laugh, and the next moment there were tears in his voice, like an old song, and five thousand men would be in tears. And all the while no effor -he seemed only breathing.

"As effortless as woodland nooks Sent viclets up and paint them blue." WENDELL PHILLIPS.

HO W TO KEEP LENT.

The following instructions are a sum cary of an excellent little tract published by the Catholic Truth Society

under the above title:

During the season of Lent the church teaches us how to bring the body into

subjection. First, the church tells us to fast Even considered from the standpoint of health, fasting, as regulated by the Catholic church, keeps away many diseases, prolongs life and conduces to intelligence. As regards the soul, it softens and refines the moral faculties conduces to modesty and purity and assists the work of grace. Of course, for reasons good in the judgment of the church, this law of fasting can be dispensed with. But such dispensation by no means releases Christian from the duty of mortification of the senses. Those who cannot fast or abstains can find many ways of satisfy

ing the indispensable law of penance.

The sense of taste is only one of the ources of sin. Deny the eves ; deny the ears; restrain the tongue. Let the churches be filled and the theatres

go empty. Touch not the fair fame of your fellowman. Secondly, Lent is a season for prayer. When by abstinence or other mortifi-cation, the Christian has removed the impediments which clog the spirit, he may freely rise on the wings of prayer to the Divine source of moral po to the Father of light, and win the gift of grace. In its force and sweetness, the feeblest child is enabled promptly easily and joyfully, to practice all

Christian virtues. Christian virtues.

Thirdly, the church recommends the practice of pious reading. It is the property of pious reading to develop strengthen faith in the soul; to arm and sustain it against adverse opinion, and to furnish the enlightened Christian with those proofs whereby he becomes able "to give an account of the faith that is in him."

Fourthly, we are taught to remember the Christian is a member of the great family of Christ; a family comprising both by right and fact the vast strug-gling millions whom we call mankind. This relationship involves the further duty of tender remembrance and care for his suffering brethren. The entire

HOW TO TAKE THEM

CONSTIPATION BILIOUSNESS

INDIGESTION DYSPEPSIA TORPID LIVER DYSPEPSIA
DYSPEPSIA
DYSPEPSIA
DYSPEPSIA
HEADACHES
RHEUMATISM
KIDNEY TROUBLE
IRRITATED HEART
NERVOUSNESS
BAD COMPLEXION

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bedtime-for 3 or 4 days. Take the tablets twenty minutes before meals, and always drink half a tumblerful of cold water (not iced) with each tablet.

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eat regularly - avoid veal, pork, dark meat fowls, and never drink milk with meals.

Bathe frequently - dress warmly-exercise sensiblytake "Fruit-a-tives" faithfully-and see how much better you are at the end of the month. At all druggists.

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Christ has even identified their cause with Himself, saying: "as long as ye did it to one of these My least breth-ren ye did it to Me." (Matt. xxv, 40)

The Christian, therefore, whom Providence has blessed with an easy affluence, would in vain flater himself with the hope of "keeping Lent" while neglecting this essential form of frater-nal charity, a charity s) dear to the Father of Mercies that He has ordained its power to cancel sin. "For charity, covereth a multitude of sins."

Lastly, Lent is intended as a preparation for the worthy commemoration of the sublime event of man's redemption -the Divine atonement made for the sins of the world by the death and resurrection of Jesus Christ. The atonement, therefore, is the chief sub ject for the minds of Christians during the entire Holy Season. In meditating on the Passion of Christ, we behold the great proof of God's love for man-"ne man hath greater love than this, that a man should lay down his life for his friend"; and yet, when we were sinners, and therefore enemies, the Son Thence we shall of God died for all. learn sorrow of mind for having offended an infinitely good God, that "sorrow unto life" which is called contrition, and without which no reconci liation with God can be effected.

In this spirit, then, should Christians observe Lent. Let them follow the Saviour weekly in the Stations of the Cross. Let them accept their own sufferings in a spirit of reparation for their control of the cont sins. And let them conclude Lent by a good confession and Comand thus bury sin and sorrow munion, and thus bury sin and sorrow in the tomb of Christ, and rise with Him at Easter to a new, joyous and

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((llustrated)).

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el (illustrated).
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LETTERS OF RECOMMENDATION,

Apostolic Delegation, Ottawa, June 18th, 1905.

of the CATHOLIC RECORD,

he best interests of the country,
he best interests of the country,
following these lines it has done a great deal
f good for the welfare of religion and soun
f, and it will do more and more, as in
holesome influence reaches more Catholic omes. I. therefore, earnestly recommend it to Cath-

milies.

h my blessing on your work, and best stor its continued success.
Yours very sincerely in Christ,
DONATUS, Archibishop of Ephesus,
Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD London. On:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervadesithe whole.
Therefore, with pleasure, I can recommend
to the faithful.

Blessing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larlesa,
Apost. Deleg.

LONDON, SATURDAY, MAR. 10, 1906.

WELCOME HOME.

The CATHOLIC RECORD joins with the people of the discess of London in expressing its joy at the home-coming of the Right Rev. Dr. McEvay, Bishop of London. The city which knows his worth-his spiritual children, who love and reverence him-our citizens, irrespective of creed, who are aware of his untiring industry and prudent ad ministration-are glad to see him once more on his native heath. With many a memory of the Eternal City-with courage renewed for his great responsibilities-and with the blessing of the Holy Father, he comes back to his own. And so we bid him welcome! Our words may be halting, but they well up from hearts that are under the spell o the gracious personality of his Lordship, and that have been touched and strengthened, to be not unworthy of him. The charm of a noble and up right character, straightforward and charitable, permeates this diocese, and on both priests and people exer cises a beneficent influence.

We shall not speak of the clergythough we know that the priests of London exhibit in their ordinary lives the virtue and self denial, the compassion and sympathy which companion ever the ministers of God ; but we can say, and with pride, that in loyalty, generous and enthusiastic, and in reverence for and submission to authority, we yield to none in Canada. We know that nothing in this world is more diffi cult, more laborious, more perilous than the office of a Bishop. We are aware that the Bishop is not for himself, but for those to whom he preaches the divine word and dispenses the holy sacraments. We realize in a measure that the Bishop must be the bendman of all, doomed to bear the burden of all. But in all your trials and labors, in your anxious solicitude for the upbuild ing of God's Kingdom on earth, you may be cheered, Right Rev. Bishop, by the knowledge that your earnest and selfsacrificing children of the laity are, so far as they are able, always ready to lighten your burden and to strengthen your hands. May your every work accrue to the exaltation of Holy Church and the sanctification of souls! May He who has placed you among the princes of His people give you length of days! And may we so hearken to your voice as to be worthy to say, when our day is done, that we have fought the good fight! We say again: A hearty welcome home!

WE REGRET very much to hear of the death of Father Bochard, a highly esteemed priest of the diocese of London. His death occurred in Montreal, of paralysis. His age was fifty-two years. Father Bechard made his studies for the priesthood at Assumption college, Sandwich, and the Grand Seminary, Montreal. His first charge was at Stoney Point, Essex Co. He was parish priest at McGregor for twelve years. From there he went to Belle River for two years, then to Windsor for one year, where he was taken ill. May his soul rest in peace !

THE OBSERVANCE OF LENT IN NON-CATHOLIC CHURCHES.

Our attention has been called to sermon delivered in the Anglican church of St. John the Evangelist, Montreal, by the Rev. Mr. French, on Sunday, 25th Feb., on "the observance of Lent." A report of this sermen is given in the Montreal Gazette of Feb.

The sermon was in fact almost a Catholic sermon, if the claims of the Church of England to be identical with pre-Reformation church were the omitted.

It is well known that the church of England, in common with other Protestant churches has practically given up all observance of the season of Lent as a time of Christian humiliation and prayer, but the recommendation of Rev. Mr. French is that it be observed very much as the Catholic church requires of her adherents. The preacher said :

"As a matter of fact, in many case, society will take no note of Lent at all in some cases, it will so conform by a change of pleasure, that it keeps it searcely in letter, and not at all in spirit. In view of this, there are certainly those, now in doubt as to the duty and obligation of Lent, who would keep it if it were shown to them to be postively wrong to neglect it.
"Is keeping Lent, then, a matter of

duty? Is there, before God, a 'must

Now first as members of the church of England, we consult our prayer-book, and in it we have three things. We have the Communion Service, have the Epistle and Gospel for Ash Wednesday, and we have of Lent, the forty days of fasting in the calendar. Let us take these three portions of the prayer book and look at them honestly. Is there any escape for an honest man here? As a church of England man, is he not bound by the obligation of Lent?

"A man may say, Theoretically that is so, but practically a man may pick and choose in the church of England what he will do, and what he will There is a breadth in the church of England. There is room for many schools of thought, but a breadth that is not peculiar to her. It is none other than that of the Catholic church, no

the special duties that Lent imposes on Fasting, prayer and almsgiving three special things that the man who looks into his own life finds gener ally that he certainly needs. Fasting with its larger name of self - discipline almsgiving in the broader view of duty of self, and the church's experience us certainly join. The rule of Lent is is not only of obligation; it is also help ful and reasonable."

If there were more of this Christian pirit exhibited by the sectaries there would be fewer bitter polemical discussions, and greater hope for the reunion of Christendom which has been talked of so much of late years with but small result. If a reunion is ever to take place, it must be on the basis of apostolic doctrine such as this which the Rev. Mr. French advocates. And we may even remark that outside the Anglican church there has been a tendency to recall the thoughts of the adherents of other churches to that spirit of recollection, prayer, and selfdenial which the Catholic church inculcates, and for the cultivation of which she has instituted the holy season of Lent.

A year or two ago a Council of strongly recommended retirement and works of self-denial, in a pastoral letter to their adherents, as a means of contributing to the restoration of Christ's reign on earth.

So far as the similar recommen lation of Rev. Mr. French goes, in his recent sermon, in regard to prayer, fasting and almsgiving, it is thoroughly Catholic in spirit, but he makes a serious historical mistake when he says:

"The Church of England at the Reformation was not a new creation. She was a reformed, not new formed or deformed church. She did not cut her self off from the traditional customs of the past. The preface to the prayer-book shows this. She held on to them, and cast off only those which were not Catholic or universal primitive, and therefore not of gation. Where she departs from bligation. the errors of the later church of the middle ages, she is careful to say so, and thus to prohibit the custom and 34th article is strong aud to the point.'

Let us turn to this thirty - fourth

a ticle and see what it teaches: "Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the church which be not re pugnant to the Word of and be ordained and approve and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like,) as he that offendeth against the common order of the church, and hurt eth the authority of the magistrate, woundeth the consciences of the weak brethren."

This doctrine is sound so far as it makes a positive statement, and quite in accord with the teaching of Christ that he " who will not hear the church, let him be to thee as the heathen and the publican."

But the word "openly," and the insinuation that the church may teach

says of His church, that " the gates of hell shall not prevail against it.'

The church as established by Christ is essentially universal or Catholic, and was meant to be the teacher of all nations, for His command to His Apostles was that they should "teach all nations all things whatsoever He com manded," and should "preach His Gospel to every creature," that is, to all mankind.

This universal or Catholic church was not the subject of any particular or national church, but the mistress and teacher from whom all national and par ticular churches should derive their doctrine, and to whom these should give obedience. The latter part of the thirty . fourth

article, which sets "every particular

or national church" above the univer-

sal church, is therefore subversive of all order in the church of Christ, and is unscriptural and contrary to all reason and common sense, namely: "Every particular or national church hath authority to ordain, change and abolish, ceremonies or rites of the church ordained only by man's aut ity, so that all things be done to edify.

According to this article, a part is greater than the whole.

In fact, the modern church of England changed the whole constitution of the pre-existent church of Christ. It substituted a new head for the divinelyappointed head of the church appointed by Christ, Peter and his lawful successors; it made new doctrines and new litargy, whose teaching is entirely differnt from that faith which was once delivered to the saints, and has been preserved unchanged by the Catholic church during all centuries, from the days of Christ and His apostles. This modern church did undoubtedly "cut herself off from the traditional customs of the past."

THE PRINCESS ENA'S CRITICS REBUKED.

Mr. Labouchere, in his able journal, Truth, has taken up the cudgels in the cause of the Princess Ena of Batten berg, in the matter of her marriage with Alfonso King of Spain, defending her vigorously against the attacks made upon her by the Imperial Protestant Federation and the abettors of this association in the press.

Even the London Times has admitted to its columns letters discussing the matter, and endeavoring to represent t as a subject of national degradation that a British princess should become Catholic. Bat it has been remarked that even in the reproduction of the photographs, as they have appeared in the illustrated weeklies, showing the princess in the company of her betrothed, she appears perfectly happy in the proposed marriage, and in no way disturbed by the ravings of the Protestant Federation and its adherents. As a matter of fact, the princess had her mind made up to become a Catholic, from conviction, and not merely in consequence of her marriage though the marriage is the circum stance which has brought the fact prom inently before the public.

Generally speaking, the British pub lic have taken the matter very coolly, Methodist Bishops of the United States and it is only from a small percentage of intense bigots that the protests against the conversion and marriage emanate. These are the latest manifestations of the hatred of the Catholic church which were the cause of the persecuting laws enacted against adherents to the church in past centuries, but that spirit of hatred has been gradually disappearing during the last century, so that at the present date it has almost disappeared, or at least it cannot be evoked except under extraordinary circumstances, which do not exist at present.

It is difficult to say to what real sentiment of the British people this hatred is attributable. It is certainly not to any deep affection for the dostrines of any special form of Protestantism; for there was never any opposition to the conversion of British princesses to Lutheranism when they married into German or Scandinavian royal families, embracing the Lutheran creed, nor even when they became members of the Greek church on marrying Russian princes, though the Russian creed is almost identical with that of the Cath olic church. In fact it would seem that the real trouble lies in the authority of the Pope, though, were it not for that authority, exercised by Pope Gregory the Great, England and Scotland might still be groping in the dark ness of paganism, instead of boasting so loudly of the brilliancy of the Evangelical light in which they are luxurat-

And here we may remark the strange inconsistency which has arisen among prelates and clergy of the Anglican church of to day, which is making them long for the turning of Anglicanism in to one international church under one supreme authority, who would naturally be the Archbishop of Canterbury. It

the assembling of pan-Anglican Councils in our own day.

It is clearly enough seen that the tendency to the separation of Anglican ism into independent colonial churches as well as national—such as the Anglican, or Protestant Episcopal church of the United States-must result in time in as great a divergence as already exists between the varieties of sects But all efforts to establish a union under one common head must end abortively. Those who have already thrown off the authority of the divinelyappointed head of the universal church, who is St. Peter's successor, are not likely to give up their independence to a humanly-appointed head such as the Archbishop of Canterbury would be. The proposition to appoint a common head has, in fact, met with no encouragement from the sub-divisions of the pan-Anglican church, whether in the United States or such colonies as Australia and Canada. They have sipped the sweets of independence, and have no inclination to place on their necks a yoke of authority of their own creation.

WELCOME TO THE RECTOR.

We think we can speak for every Catholic in the city of London when we say that we are all heartily pleased meet once more the Rector of St. Peter's cathedral, the Rev. Father Aylward, who has returned from the Eternal City with His Lordship the Bishop. Father Aylward is indeed a familiar figure to Londoners. Nearly seven years ago he came to this city, at the request of Bishop McEvay, from the parish of Port Lambton, in order to assume the onorous duties of Rector of the Cathedral. He at once entered upon the performance of these duties with a willingness, a tenacity and a thoroughness which betokened an administrator of large capacity. A place for everything and everything in its place seemed to be the motto by which he was actuated, and the perfect manner in which he carried out the principle was visible on every hand. He possesses the confidence of his Bishop and the love and esteem of his fellow-priests and the laity.

Welcome home, Father Aylward, welcome home.

"FICTITIOUS REVELATIONS."

There appeared recently in Broad Views, a monthly publication of London, England, a number of letters which a cousin of the late Lord Carlingford and a professional spiritualistic medium have together made public with the assurance that they were written at the dictation of the spirit of the dead peer.

Parts of these letters have been re published in Canada, but they contain very little which is either startling or new, yet, as our attention has been directed to them by a correspondent, with the request that we should make some comments thereon, we comply Lord Carlingford died about eight

years ago. While in life he was an associate of the Hon. W. E. Gladstone, ander whose administration in 1868 he was secretary for Ireland under the name of Chichester Fortescue, and was acceded to by the Pope for a momenta member of the Gladstone Government it was impossible to arrive at any of 1880.

One of the statements attributed to Lord Carlingford's spirit is that the spirits of the dead are in various states, ome of them being in a condition from the horror and misery of which he recoils. This much is quite consistent with Christian belief, and so is the statement that " his spirit retains his actual personality, with a wider grasp and understanding.

But when the statement goes on to the effect that engineers and other tradesmen are still working at the same kind of work as that which occupied their attention on earth, in order to produce a more practical machine or article, we fear that the lordly spirit is in an imaginative mood.

At all events these revelations make no pretence that they come from God, waste time and space in considering them. Our opinion of them is that they are not even entitled to be called the revelations of Lord Carlingford, but that they are the inventions of the deceased peer's cousin and the professional medium who together have given them publicity.

The supposed spirit of his Lordship teaches the transmigration of souls, asserting that those spirits which have lived on earth the alloted time, will not be required to come to earth again for many centuries, after which they will again become incarnate. But he adds that where a child is still-born or dies early, it generally happens that it quickly reincarnates, and in the same family.

It is scarcely necessary for us to say that there is no reason for us to give any credence to such trashy revelation, nor to the further hints supposed to come from the same spirit implying

munbled prayers without noble deeds are all alike uselesss, and lives spent in convents and monasteries, " for God's sake " are " wasted."

At the best, these revelations are uman, coming from Lord Carlingford, but in our estimation they are the rev elations of an expert humbug, that is to say, a spiritualistic medium.

CATHOLIC EDUCATION.

The law of the church in regard to Catholic education, as existing throughout Ontario, was read in all the churches of Hamilton on Sunday, Feb. 25th, to the effect that ratepayers livng within a radius of three miles from Catholic school are bound to support the Catholic school and to send their children to the same. If, on account of the distance, it is impossible, in spec ial cases, to observe this law strictly, recourse must be had to the Bishop, who will decide the case equitably.

Disobedience to this law is to be followed by refusal of the sacramezts to parents who persist in such disobedience.

THE CHURCH IN FRANCE.

As one of the first consequences of the passing of the Law of Separation of church and state by the French Chambers, the Holy Father, Pope Pius X. on Wednesday, 21st Feb., appointed nineteen French Bishops to fill the vacant sees in that country, without asking any nomination by the French Government; and on the Sunday following, the 25th inst., he consecrated them himself in St. Peter's church in presence of an immense concourse of people, many thousands of whom were French.

The ceremonial of the church carried out in all its grandeur, which was enhanced by the fact that never at one time was it known that so large a number of Bishops was consecrated together, and the impressiveness of the occasion was still further increased by the fact that the consecration was done by the Head of the Church himself, an honor which is seldom conferred, as most Episcopal consecrations are performed by Bishops or Archbishops of the country in which the new Bishops are to fulfil their duties. But the present situation was ex-

ceptional. For several years past, Premier Combes, who by the Concordat received the power to name to the Holy Father the persons whom he wished to be consecrated to the Episcopacy for any vacant see, was restricted by the fact that the personages thus nominated should be acceptable to the Holy Father; but as he was at no pains to present such names, all his nominations were rejected. Under these circumstances, the Holy Father was unwilling to precipitate a conflict with the Government, and therefore left the appointments in abeyance. Before the recent breach it was the usual practice that the French Government and the Holy Father settled, by an amicable consultation, upon those priests who would be acceptable to both parties; but with the preposterous claims of M. Combes that he alone had the absolute nomination and appointment of Bishops to all vacant sees-a claim which could not be and the church erned in those dioceses by temporary

administrators. It cannot be said for a certainty what attitude the French Government will assume toward the new bishops, but it is said they will not be allowed to take possession of the temporalities of their churches without an exequator from the Government.

It is said also that the Holy Father

is fully informed that such will be the case : but should this exequator be refused they will govern their dioceses all the same without their temporal ities, and the injustice of the Government will become daily more and more apparent to the people of France. Already, it is said, the harsh meas-

ures of the Government in taking the inventories of church goods have stirred so there is no reason why we should the most apathetic of the Catholic people to their depths, and there is great indignation owing to the cruelty with which these inventories were taken. Harsh measures toward the Bishops, who now ought to be perfectly free from all Government interference, will undoubtedly increase this indignation, and the Government may collapse much sooner than was expected. Already the Government has met

with a reverse on the question of the length of time the reservist troops should serve. Their defeat was effected by the adverse vote of many of their Socialistic supporters ; but it is said they will not resign on this account, as the defeat is not regarded as a vote of want of confidence. Nevertheless, it shows that they have but a precarious hold on the Chamber of Deputies, and we may learn at any moment of their defeat on a more serious question. It is also certain that the Government's recent proceedings in is directly contrary to what Christ is this longing which has brought about that religious forms and ceremonics, regard to taking the inventories, and May.

at the same time desecrating the sacred vessels of the church, have aroused deep indigration throughout the nation, but we shall not venture to predict that this indignation is so widespread as to result in its overthrow at the elections which are now close at hand, but we shall not be surprised should this prove to be the case, in which event there must come a new Government with a policy diametrically opposed to that which has been followed by the successive infidel Governments which have ruled the country for years.

Whatever may be the result, politieally, we may rest assured that the Holy Father will maintain a dignified attitude, and uphold the independence of the church from infidel control.

AMERICAN BISHOPS AND PRIESTS.

A despatch from Rome sent by the Associated Press states that the Holy Father has told several American Bishops who are in Rone that they should seek the welfare of the church by working harmoniously with the priests of their respective dioceses.

No doubt, harmony between the Bishops and priests is much to be desired in every diocese, and if it be a fact that this advice was given by the Holy Father personally to the Bisheps named in the despatch, it will be acted upon by them in the spirit in which it was given. But when we consider that matters relating to the Catholic church are frequently misrepresented and distorted by the cable reporters, we may reasonably doubt that this advice was given specially for the guidance of the Bishops named ; who are, so far as we are aware, happy in the fact that they are on most amicable terms with their priests, who are also working to the best of their ability for the glory of God and the progress of religion.

LETTER FROM MR. CHARLES C. STARBUCK.

Editor CATHOLIC RECORD:

Dear Sir-I notice that you refer to a daughter of Queen Victoria as having been converted to the Russian church without any clamor made over it by the British Protestants, although the trines of the Greek and Roman churches are very much the same, except as to the Papacy.

That exception, however, is very important. The Pope claims a right of

authority over the church of England, but the Greek church does not. Let me remind you that the Czarina is not Queen Victoria's daughter, but only her grand-daughter, and a for princess. Even the Protestant Feder-ation would hardly have the effrontery to remonstrate with the English sovereign over a foreign grandchild's pro-ceedings. Another grandchild of the Queen in Greece has joined the national church, and yet another, in Roumania, has married the Catholic heir, but with these foreign affairs, naturally, the Federation has not felt called to

Their remonstrance with King Edward about the Princess Ena sounds rather droll. The King has no authority to restrain his niece from becoming a Catholic in London itself. She is not under his control. Her change of re ligion would put her out of the success sion, but her place in this is so remote that the loss would signify little to her compared with the prospect of being Queen Consort of Spain.

uncle's consent signify against marriage? He cannot restrain her from going to Spain to be married. True, if he refused consent the English courts would not acknowledge the marriage, but Christendom at large would, and King Edward is too much a gentleman to do an impotent dis courtesy to a friendly sovereign. new Queen would simply the English succession, and that would be the end of it. Her uncle's consent would simply secure the property rights of her posterity, in the British Empire, but would leave them incapable of suc-ceeding, and that is all which concerns

the Protestants.
CHAS. C. STARBUCK.

Girls at the Seminary " Prom " are Given Burning Rebuke.

Columbus, Ohio. — Rev. M. A. Leyden, priest of St. Francis' church, has written a caustic letter to President Thompson of the Ohio State University regarding two of the co-eds who masked as nuns at the seminar; "prom" last Tuesday night, at which the daughters of Governor Pattison were present. In the course of his

the priest writes: When taking some of your fashionable co-eds to tasks for this proficiency in the oriental art of puffing the sen suous cigarette, I beg to suggest that you avail yourself of the opportunity to enlighten the ignorance and correct the taste of the two 'ladies' who dis graced American womanhood at last evening's 'prom' by their deliberate insult to the gentlest and purest of their sex. The press reporters tell us that these 'ladies' masqueraded as nuns danced with red devils, which carried pitchforks, and between dances told their beads. Is this disgusting license to be taken as a sample of university

The Rev. Father Leyden above referred to is a native of the Ottawa valley and was formerly stationed in Ottawa, where he is well known. Father Levden preached the sermon on the occasion of the Golden Jubilee of St. Patrick's parish in that city last

culture and Protestant refinement?

The centenar ish Society of S hich was celei ble event. tion delivered or Rev. Brother It was indeed a nce, and we co immense audie their descendan high pitch of ng words of th

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A NOBLE SOCIETY.

The centenary of the Benevolent Irish Society of St. John, Newfoundland, which was celebrated recently, was a notable event. The President of this society is the Hon. Mr. Ryan. The oration delivered on the occasion was by the tion delivered on the sociation was by the tion delivered on the sociation was by the social was an well believe that the ance, and we can well believe that the sons and daughters of old Erin, and their descendants, were worked up to a high pitch of enthusias n as the burning words of the speaker were delivered. We regret expeedingly we cannot find rom for the whole speech. Some portions of it, however, are so notable that we take pleasure in giving them a place in the CATHOLIC RECORD. Speaking of the prospects of Home Rule, Bro. Slattery said:

Slattery said:

A Cabinet of honest Scotchmen are pledged to the hilt to settle this quarrel of centuries, and five hundred members stand by to support them. Away over the seas the parliaments of the Dominion of Canada and the Commonwealth of Australia bave petitioned the throne to take action in this matter, to close this open sore at the very Slattery said: the throne to take action in this matter, to close this open sore at the very heart of the empire. Above them all is a peace - loving king, who has privately told some of our friends in Ireland that the ambition of his life is to open an Irish Parliament in College Green.

Few clouds are in our sky, the grand old hills are tipped with gold, the hearts of our people are full of hopes, they see the dawning of the day. And they see the dawning of the day. And when it comes, when we take our place among the nations, with honest pride we can look the whols world in the face. We have fought and bied for many a cause, but we never lifted the sword for the oppression or slavery of others. There is no blood on our hands, no stain on our shield. We dream of a future very different from the past. We see an Ireland with a contented people, whose wrongs are righted, whose tears are dried whose wounds are healed. We see an Ireland with its old seats of learning restored, its people prosper. We see an Ireland with its old seats of learning restored, its people prosperous, its teachers giving light to the mations, holding aloft the lamps of Faith and Truth. We see an Ireland seated between her sister kingdoms — the spoiled child of their affections — a Stemmed of nations ruling the great. Shamrock of nations, ruling the great-est empire the world has known.

Referring to the Irish Benevolent So ciety of St. John, Brother Slattery

"Long and happily may the Irish So-"Long and happily may the Irish So-ciety flourish under the patronage of our beloved Archbishop and the Presi dency of the Hon. Mr. Ryan. En-camped by the river, the weary He-brews, looking across the rolling waters of the Jordan, saw beyond them brews, looking across the rolling waters of the Jordan, saw beyond them the Promised Land. In the vision, they forgot the desert and its terrors, the gloomy mountains and the trackless sands—they forgot the bitter famine and the parching thirst of their wan derings, they saw only the land flowing with milk and honey, which the God of their fathers was giving them for an inheritance. So in this day of our jubilation we shall recite no rosary of our sorrows; we shall forget the wrongs of our race; we shall close the pages blotted by the tears of cur people. All sad memories shall be cast aside, and only sunshine shall be in our homes and in our hearts. The same Israelites sang the songs of Sion, when, in slavery, in a foreign land, they mourned for their fallen race. We shall sing only songs of gladness and of hope, and tell of our artists and orators, of our poets and soldiers—songs that tell of the valor of our sons, of the beauty of our daughters. We shall cell of the great men of our race. We shall remember the glories of Brien the Brave, who on the plains of Clontar broke forever the power of the Norsemen. We shall tell of that giant of our race. O'Connell, who, by his eloquent, emanicipaled ten millions of our people.

We shall tell of that glant of our lace,
O'Connell, who, by his eloquent, emancipated ten millions of our people.
All our tears are changed to smiles,
—all our sadness turned to gladness.
Only smiles and laughter in our homes, only smiles and laughter in our follows, only toasts of hope and happiness at our feasts, only songs of joy and joviality in this day of our jubilation. For a whole century we have lived in harmony with other societies, in friendship with other derominations. And now other denominations. And now they must sit by our fireside, they must join in our feasting—we shall give them a kindly Irish welcome. They will rejoice with us in the day of our jubice, and their flags shall mingle ours in freedom and friendship together.

OUR CHRISTIAN DIGNITY

Man's highest dignity is that which comes from his adoption as the son and heir of God, through the assuming of humanity by Christ, the Son of God the Father. All else pales be creation itself, even to God's mage, all the powers of the intellect, all the wondrous feelings and affections all the wondrous teelings and necessive of the heart, all the mastery and powers of will, even his immortality, are as nothing in comparison with the honor and glory that henceforth were his when "the Word was made flesh," and when "the Word was made flesh," and Christ the Lord of Heaven and Earth Christ the Lord of Heaven and took our nature and lifted it up in Himself to the highest possible dignity. Heaven must now see man in a new light—not the mere child of Adam new light—not the mere child of Adam are the control of th stained with the primeval parents' sin, but as its own regenerated son: the child begotten by grace through Christ, the new Adam, who took all men's sins away, Himself being the atoning sacrifice, and man, hideous and unsightly before, was made beautiful and glorious to behold, endued as he was with the beauty of his divine Brother, the most beautiful of the children of men, and radiant with the light and glory of grace, the reflection of Him Who, God as well as Man, is the splendor of the glory of the Father and

Such is man regenerated in Christ, and such is the dignity that was confirmed to him in every word and act of Our Lord from Bethlehem to Calvary and from Jerusalem and Olivet, from which mount He ascended, as He said, to prepare a place for us in heaven. Our Lord and Brother is clothed with the figure of His substance.
Such is man regenerated in Christ,

our humanity at the right hand of the Father, and through it gives to the divine majesty the glory that is due it from man; yes, Christ is there our advocate to the divine justice, and all the homage we offer God, all the atenement we make for our offences are offered by His divine hands and pro

offered by his divine nands and pro-pitiate for us the divine mercy.

Everything changed with the com-ing of Christ. Time, which previously was computed by the years from the foundation of the world, was now reckfoundation of the world, was now reck oned from the advent of Christ. Conditions which were considered from considerations of the body were now elevated to thoughts of the soul. It was no longer mortality that was dreaded, but immortality desired, so that we behold the expressed wish of Our Lord realized—in "an acceptable people a pursuer of good works."

people, a pursuer of good works."

Millions and millions of men in every age and station have since tried to honor their Christian dignity as witnessed by the vast numbers of men of every nation that lave striven to show themselves as the true followers of Christ and the faithful children of His Father in heaven by the holy lives they have led, hundreds of thou sands approaching to sanctity. Their lives are Christian lives because copied after His, who said "Learn of Me," and, "Come, follow Me," and the greater the effort imitate Him and the closer their following in the divine footsteps, the more have they reserved of the beauty of holiness and the more have they displayed the perfection of have they displayed the perfection of divine grace. Mindfal of their dignity were all the saints of God, Christ and His infanite perfections were ever be fore them, and it was their desire to have them reflected in their soul. And while this was their wish and endeavor, infinitely more was it the wish of Our Lord, for He bade all men to be Our Lord, for He bade all men to be perfect as His heavenly Father is perfect, and seeing their desire to comply. He helped their struggling, for without Him, as He said to His apostles, they could do nothing. It is fidelity to Christian dignity and the exemplification of the Christian character that is the world's redeeming feature today, and its civilization and feature today, and its civilization and preservation, for true Christians are the savor and salt of society. They are more numerous than the world imagines or even they themselves know, for virtue is modest and hides itself in its inner communings with God in the soul. Like the great roots of the giants of the forest hidden down deep beneath the surface, so is virtue. deep beneath the surface, so is virtue implanted deep in the soul, and from it rise the perfections of character make man beautiful to all who be make man beautiful to all who be hold him, and give him an acknowl edged superiority over ordinary men which the world is glad to use when its safety is imperilled. Then we have the Christian hero, and whether it be to spend his life for the good of exciter in public life or private stasociety in public life or private sta-tion as his talents best best, or whether it be to sacrifice it on the altar of patriotism for his country's preservation, the man is there ready and resolute, because he is a true Christ faithful to men because faithful Christian

God—a hero for country because a hero for heaven.

There have been such men and there always will be such, for Christ has promised to be with us even to the end of the world, and it is because men unite themselves with Him that the race of Christian heroes will prevail and be ready to come to the rescue in every emergency. "O for the days of christian chivairy," we hear some one say, and we feel we may answer that the spirit still lives. The power that made heroes and heroines, then, still lives, for it is Christ living in His church and reigning in the tabernacle Let us, then, rally around Him, our great Leader, the Captain of His people, and girded with His grace, let us fight valiantly the battle for His glory Ged-a hero for country because a

PLASTICITY AN ELEMENT OF SUCCESS.

There was only a bridle path leading to the town and so Paddy Go easy used a donkey and a pair of saddle bags to do his marketing. He loaded the cabbage on one side of the saddle and balanced it, with an equal weight and balanced it with an equal weight of stones on the other. When asked why he did not put cabbage in both saddlebags, Paddy replied; 'Mi father always used stones to balance the cabbage and mi consolidation always as bage and mi grandfather always used stones to balance the cabbage, and what was good enough for mi father and mi grandfather is good enough for

Society has traveled a long road in Society has traveled a long elapsed the hundred years that have elapsed since this story was a typhical of life even in the most remote country dis-tricts. Traditional ways of doing even in the most remove years of doing things have everywhere ceased to be the standards. The posts and the telegraph easy means of transportation and omnipresent newspaper have and omnipresent newspaper have contributed very largely to the break-ing down of old standards and to the ing down of old standards and to the passing of antique methods. Man's growing knowledge of nature has contributed in no small measure to the same end. Science has revealed to man's eyes a world of incessant change under all the outward semblances of nermanagers. "As no man fording a "As no man fording a permanency. "As no man fording swift stream can dip his foot twice swift stream can dip his foot twice in the same water, so no man can, with exactness, affirm of anything in the sensible world that it is. As he ut-ters the words, nay, as he thinks them, the predicate ceases to be applicable; the present has become the past; the 'is' should be 'was.' And the more we

which naught endures save the flow of energy and the rational order which pervades it."

pervades it."
But if change is the condition of the inanimate world it is a still more obvious attribute of the world of life. Herbert Spencer gave a new form to a thought expressed by Aristotle when defined life as the power of adjust. thought expressed by Aristotle when he defined life as the power of adjust-ing internal to external relations. Whether or not this be an adequate de-finition of life, there is no doubt that this power of adjust-ment is life's most striking character-istic. The earth's crust preserves for istic. The earth's crust preserves for us the record of innumerable forms of life which flourished as long as they re

life which flourished as long as they re-tained the power of adjustment to a changing environment and which became extinct as soon as their plasticity was replaced by rigidity of structure. The history of the rise and fall of the empires of the past and of antique civ-ilizations furnishes abundant illustra-tion of this same truth. The period of growth was everywhere characterized by plasticity and institutions grew to meet each new condition. When this had ceased and the institutions became more important than the needs which they were greated to serve the more they were created to serve, the pro-cess of disintegration set in. When the citizens of Rome began to worship the institutions of the State, the law and the rulers, death was knocking at

her gates.
Nowhere in human history is there Nowhere in human history is there to be found a record of such marvelous power of adjustment to a varied and changing environment as that manifested by the Catholic church. She has preached the same great fundamental truths for two thousand years to all nations and has adapted her methods to the needs of all men. She has taught the savage tribes the ways of civilization and has led the most highly cultured among the children of men into an understanding of the supreme value of the truths of the spiritual kingdom. She is at home in all climates and prosperous under all forms of civil government.

civil government.

Society to day needs the lesson in ad-Society to-day needs the lesson in adjustment which is contained in the life and teaching of the church more that it has needed it at any period in the li e of our present civilization. We are passing through a period of rapid change in which disaster is sure to follow a failure in adjusting our institutions to the new conditions which confronts us.

confronts us.

Our present economic system grew out of individual competition and ser ved fairly well to preserve the balance of justice between man and man and to render to each individual the fruit of his labor. At present corporations and aggregations of capital are driving the individual competitor out of the field and the economic system which we have inherited from the days of the individual competitor is failing to meet the new demands and this failure is full of danger to society. Have our institunew demands and this failure is full of danger to society. Have our institu-tions sufficient plasticity to meet these new conditions?or must they be brushed aside to make room for new institutions born of our new needs? These are questions which our sociologist, our political economists and our states-

men must answer.

But there is another side to the ques-But there is another side to the ques-tion which appeals directly to the teacher. The social and economic world of our day is characterized by incessant change which demands a high degree of plasticity in individuals no less than in institutions. The rigid bones and rigid ways of advanting years are and rigid ways of advancing years are the heralds of approaching death, and a rapidly changing environment exclu-des rigidity of method. At present methods grow old in a day, conditions n. A girded with His grace, let us going on around us man outgrows his and the world's salvation, and whether it be in the open or the covert, whether it be in the halls of the great or the with us, still cheering, comforting and strengthening us and we will have victory, for "I have oversome the world." He says, and He bids us follow Him, assuring us that we too, will overcome it in Him. — Bishop Colton in Catholic Union and Times.

PLASTICITY AN ELEMBAY.

The indispensable condition of success. In the struggle for cristence that is going on around us man outgrows his going on around us man outgrows his lose the proportion in which he loses the power to adjust himself to new situations. It is for this reason that youth to-day, more than ever in the propertion in which he is impossible for the saints. The first is that by so doing we are interfering with the office of invoking the aid of the saints. The first is that by so doing the wear interfering with the office of invoking the aid of the saints. The first is that by so doing the interfering with the office of invoking the aid of the saints. The first is that by so doing the interfering with the office of invoking the aid of the saints. The first is that by so doing we are interfering with the office of invoking the saints. The first is that by so doing the propertion in which he saints. The first is the saints. The first is the saints. The first is head two objects and two objects

The children of the church who are imbued with her spirit and are partakers of her life should, as teachers be able to produce plasticity in the minds and characters of the pupils committed to their care. They at least should understand the message of life that dropped from the lips of the Master. "The letter killeth, it is the spirit that giveth life." A clear grasp of underlying principles is the first requisite of plasticity. When the principle is understood method is easily adjusted to each passing circumeasily adjusted to each passing circuits stance, but when method alone is christ, that you help me in your lost sight of plasticity has given place to rigidity. The mind that has a strong to rigidity. The mind that has a strong to rigidity. The mind that has a strong to rigidity alone is considered the second to the second to remain the to rigidity. The mind that has a strong grasp of fundamental truths will lay hold of any hypothesis that serves its purpose in marshaling facts for the acquision of new knowledge. Hypotheses, like the leaves of a growing tree, serve a present purpose and are east aside for new hypothesis to meet new needs. When Copernicus taught this truth to the world he gave a new lease of life to the physical sciences. lease of life to the physical solutions. Conduct may change its outward form even as dress changes its fashion, but the underlying principles of conduct—love of God and fellow man and justice to all—never change. "Render to to all—never change. "Render to Caesar the things that are Caesar's and to God the things that are God's" is as true to-day as it was in the days of the Roman Empire, notwithstanding all the changes that have taken place in the methods of taxation and in the forms of government. It is as true to day as it never was in the past that God's in-terests are to be preferred to man's and that public good is to be placed above

that public good is to be placed above all private gain.

And so in the teacher's art special methods come and go, but fundamental principles remain the same amidst all the changes of secial and economic systems. Those teachers who rely on rigid methods and special devices are like these Christians who adhered to

merits and worship of our Lord and

AGAINST THEATRES.

St. Louis, Mo., March 4.—In a ser-mon delivered to day by Archbishop Lennan he severely criticized theatres, and deplored the tendency of

the people to patronize them.

He said in part: "To go night after night to the theatre is a mark of after night to the theatre is a mark of decadence. You avoid the cancer hospital and the pest-house, while night by night you rush madly to enjoy the sad procession of moral lepers, exposed amid the plaudits of the multitude, the caucerous growths, the deadly vices that destroy the souls of men. Roue and demi monde are depicted with the chiral realizer and men's denrayity startling realism, and men's depravity and women's shamelessness are held forth as the expression of genius, and forth as the expression of gentus, and the means for entertaining a Christian people. You say even still there is genius back of it all. Yes, perhaps. But it is only genius that gilds the tomb: the phosphorous that accompanies the lest stages of putrefaction."

TALKS ON RELIGION.

VENERATION OF THE SAINTS.

Protestants very often appear to be scandalized at what they are pleased to consider the excessive honor that Catholics pay to the saints. To emphasize this they have established a new division of the Commandments. They have separated the first Commandment into two: "Thou shalt not have strange God's before Me," and "Thou shalt not make to thyself any graven thing, thou shalt not adore them or convention." them or se

It should be plain to anyone that not to have strange gods, and not to adore graven things, amounts to the same thing. The Catholic Church teaches that supreme honor is to be paid to God alone, but there is a relative honor that may be paid to the saints and to hely things. St. Paul lative benor that may be paid to the saints and to holy things. St. Paul says: "Render to all men their dues: tribute to whom tribute is due: cus tom to whom custom: fear to whom fear: honor to whom honor." (Romans iii, 7.)

We honor God because He is the saints to see a saint saint saints.

originator as well as the foundation of all beings and of all good. "Every best gift and every perfect gift is from above, coming down from the Father of light with Whom there is no change nor shadow of alteration." (St. James

God has made us, not we ourselves. God has made us, not we ourselves.
For this reason no creature can have
any share in supreme honor, and if we
honor a creature at all, it must be
from some entirely different motive and
in an entirely different manner.
We can honor creatures only on ac
count of what God has been pleased to
bestow on them. The saints are those

bestow on them. The saints are those of God's creatures to whom He has given the best of His goods. He has given them special graces. He has made them His favorites. Can we, therefore, refuse to honor them, or can we refuse for an instant to give honor. made them His favorites. Can we, therefore, refuse to honor them, or can we refuse for an instant to give honor to the Blessed Virgin, whom God raised to the dignity of mother of His Incarnate Son? "If He that is mighty hath done great things" for her, what right have we to refuse to pay her honor and veneration?

But sometimes non-Catholics will say" Honoring the saints and servants of God is one thing, and praying to them is another." No one will say there is anything unlawful or unreason able in asking for things from those in

there is anything unlawful or unreason able in asking for things from those in power in the political world. How then can there be anything unlawful or unreasonable in presenting our peti-tions to those who are reigning with Christ in Heaven?

But we are to pray for ourselves and for our neighbors. If we pray for our brethren we do not therefore or thereby consider ourselves mediators in the place of Christ. St. Paul when he was on earth was constantly praying for his converts and begging them to pray for him. "I beseech you, therefore, brethren, through our Lord Jesus

for a moment considered these prayers any interference with our Lord's office of mediator. Since St. Paul prayed for his converts when he was here upon this earth why should be yet than for them after he reading. he not pray for them after he received

the crown of justice in heaven? But the objectors say it is no use to pray to the saints since they cannot hear our petitions. It is true we cannot understand how they are to not understand how they are to near
us because we cannot form any idea
of spiritual existence, but it is quite
clear that the saints and angels in
heaven know and hear us when God
wills that they should know what passes upon earth. The scripture says: "There shall be joy before the angels of God upon one sinner doing

penance. The Catholic catechism, speaking on this subject, asks the question:
"Is it forbidden to give to the angels and saints divine honor, which belong to God alone?" The answer is, "We should pay to the angels and saints an inferior honor. This is due to them as the servants and special friends of

merits and worship of our Lord and mediator Jesus Christ.

There are some other matters to which Protestants greatly object. They object to the bonor which we give to relies, crucifixes and holy pictures. The honor we give to those holy things is an inferior and relative honor because they relate to Christ and to the saints and are memorials of the markyrs.

the martyrs.

It appears hard for us to remove It appears hard for us to remove these prejudices from the minds of Protestants, and yet this practice is in harmony with the dictates of common sense and with general experience and custom. In the homes of non-Catholic friends we find pictures and images of relatives, of patriots, of warriors and of presidents. Again, we hear of statues and monuments solemnly unveiled amid the booming of cannon and the cheers of the multitude. It was only recently that the equestrian statue of Geaof the multitude It was only recently that the equestrian statue of Geararal Phil Sheridan was unveiled at Somerset, Ohio, with great ceremony and amid enthusiasm. And yet we know that the honor paid to the statue of Sheridan, as well as that paid to the memory of other warriors and statesmen, is a relative honor. The honor which we pay to the images of our Lord and of the saints is also a relative honor.

When Aboot Stephen in the time of the Iconoclasts was brought before the Emperor and was asked the question: the Iconoclasts was brought before the Emperor and was asked the question:

"Can you assert that you are injuring Christ by trampling on the crusifix?" he merely east the Emperor's image on the ground and trampled upon it. He was immediately seized by the soldiers and charged with treason. He said:

"If I deserve punishment for trampling upon the image of an earthly King, how much more would I deserve it for trampling upon the image of the King of Kings?"

St. Paul says: "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth." (Col. iii, I.)

Business or amusement perpetually estranges our attention from heavenly things, and it is difficult for the best of us to remember them as we should. The things of the earth anchor us to the earth, hence anything that tends to raise our thoughts heavenward is of

the earth, hence anything that tends to raise our thoughts heavenward is of great spiritual value to us. It is there fore very useful for Christians to keep before them those things which are calculated to raise their minds to God and make them think of their eternal

It looks very bad and very much out It looks very bad and very much out of place if we see no outward sign of religion in the Catholic household. It there be no external evidence of faith or piety, it is always to be feared that the inmates are forgetting their faith or keeping it out of sight.

In the first century the martyrs along were venested as saints. The

is an old temple in the city of Rome that comes down to us from pagan times. It is called the Pantheon, and was devoted to the veneration of all the heathen gods. The Roman Emperor Phocas presented this temple to St. Boniface IV., who reigned as Pontiff from 608 615.

St. Boniface cleansed, purified and changed this temple into a Catholic church and consecrated it to the Blessed Virgin Mary, the Christian martyrs and all the saints who were to be venerated there by the followers of Christ.

It then became the custom of the It then became the custom of the Roman people to assemble in the temple on the first of November to assist in the festivity of the grand pontifical Mass, celebrated by the reigning Pontific. It was afterward decreed that the feast of All Saints should be celebrated over the whole world, by the faithful in general, that by the intercession of the blessed spirits we may obtain life everlasting. This feast brings out in an emphatic manner the holiness of the Church, and the declaration of our Church, and the declaration of our Lord: "By their fruits you shall know them."-Catholic Universe.

THE ELECTIONS IN BELGIUM,

The elections of next May in Bel-The elections of next May in Belgium, the only free country actually governed by Catholics in the civilized world, will be very important. The Belgian Bishops are prescribing public prayers. The Belgian Catholic community of Bruxelles, Manitoba, beg to ask the Catholics, and especially those who are Belgian, settling in Canada and the United States. to join in these who are Belgian, settling in Canada and the United States, to join in these patriotic prayers. The result of the elections will be transmitted by special cable, and will be supplied to the following papers: The CATHOLIC RECORD London, Ontario; La Verite and La Carda, Ontario; La Croix. London, Ontario; La Verite and La Libre Parole, Quebec; La Croix, Montreal; Le Manitoba and La Cloche, St. Boniface, Manitoba; North West Review, Winnipeg; and the Belgian Flemish paper, Onzestandaard.

(Rev.) L. HACAULT, Sec

Bruxelles, Man.

Fasting does not produce what you dread. It cures diseases, it dries up the humors of the body; it puts the demon to flight; it expels bad thoughts; tit renders the mind clearer, the heart purer, the body holier: in short, it raiser man to the Throne of God.—St. Athanasius.

Benefit of Fasting.

We never see ourselves more clearly than when we kneel under the crueifix in the sacrament of penance, and the oftener we kneel there the clearer grows the light of the knowledge of self in the officer, or employer, is clothed with presence of God and the feet of Jesus divine authority and is God's represent-Christ.-Cardinal Manning.

Besides a pure intention, a cheerful and willing acceptance of the little crosses which meet us day by day goes far, if we accept them in a loving and expiatory spirit, to redeem the loss of time which, to the eye at least is one of the least hopeful features of a life in the

A TRULY REMARKABLE CONVERSION.

(N. Y. Freeman's Journal, Jan. 11, 1879)

(N. Y. Freeman's Journal, Jan. 11, 1879)
The following letter to Right Rev.
Bishop O Connell, he has sent for publication in the Monitor, of San Fransisco:
Utah City, Cal., Nov. 28, 1878.
Dear Bishop: By the request of Father Sheridan, I will write you a short sketch of the life and death of my poor child.

short sketch of the life and death of my poor child.

Emma Dixie Porter was born near Bodega Corners, June 3, 1870. As a beby she was an uncommonly good child. I moved into Petaluma when she was five months old. When she grew old enough to go to school, we sent her. She was always pleased with her teacher, and with her schoolmates. We never knew her to have a difficulty with them nor ever knew her to tell a

her teacher, and with her schoolmates. We never knew her to have a difficulty with them, nor ever knew her to tell a story in her life.

I was raised by Baptist parents; my wife was raised by South Methodist parents. I was as prejudiced against the Cathelic church as any man on earth; and when my poor Dixle would speak anything in favor of the church, I would tell her that was not right, and often I would scold her. If any Cathelic priest or any of the Sisters would go by, she would bow to them invariably; and if I would say anything to her about it, she would say: "Papa, they are good." I would sometimes see her make the Sign of the Cross on herself, blessing herself, and it would provoke me to anger.

Now, where did she get this? She never went even for a day, to a Cathelic school, nor ever to a Catholic Sunday school; but, on the contrary, she had gone all her life, nearly, since five years of age, to the Methodist sunday schools, and to the Protestant Schools, I came to this town on the seventh of January last. On the tenth of February, Dixie was taken sick with diphtheria, and lived until the eighteenth, when she died.

theria, and lived until the eighteenth,

theria, and lived until the eighteenth, when she died.

During her entire lifetime, she was a remarkably good child, and she bore her sickness and suffering with great patience. The day before she died she said to me: "Papa, I want to be baptized." During the time we were talking, the Rev. Mr. Hyden, a South Methodist preacher, came into the room. I said to her: "All right, in Dixie; here is Brother Hyden; now, he will baptize you." She says: "No, papa." The preacher came to here bedside and said: "Dixie, I will baptize you, if you wish." She says: "There is but one baptism, and I want that; I want the priest to baptize me." that; I want the priest to baptize me.'
Her mother said to her: 'Dixie, let
Brother Hyden baptize you; the priest
is not here, and when he comes, then
he can buptize you, if you wish.'
"No, mamma, "said Dixie," one baptism is sufficient." Her mother told
her she might die before the priest
could come. She replied: "All right
then I will trust in my faith." She
made me promise when she got well,
that I would go with her to the Catholic church, and be baptized; but I, at
the time, had no notion of it.

She was perfectly conscious during
her sickness, not out of her mind a
particle. The day she died, and when
she was dying, she called us all to her.
We were bathing her feet. She kissed
us all; bade good by, and said;
"Papa, don't cry. When Jesus cometh
to make up His jewels, I will be a
bright gem in the Saviour's crown."
Now, dear Bishop, if Dixie had been
a child of ordinary intellect, I, perhaps
would have felt differently; she was an
uncommon child. Our neighbors would
often, yes, very often, say we would that; I want the priest to baptize me. 'Her mother said to her: 'Dixie, let

uncommon child. Our neighbors would often, yes, very often, say we would not raise her—that she was too smart. And if there had been any Catholic Sisters present during her sickness, or even any one talking in favor of the Catholic faith, I should not wonder so much. Everything was different. Our next door neighbor lady tried to turn, but in vain. In the Catholic faith she lived and in the Catholic faith she died. After her tongue had failed to speak, she looked at me with a smile, and kissed me, and in one moment she was gone. And if there had been any Catholic

moment she was gone.

Now, after she had buried, I would think of all her past life; and I got some books, and one in particular. I studied it until I was convinced that the Catholic faith was right. The book was the Bible. So, after giving the matter due consideration, myself and my whole family, consisting of my and my whole lamily, consisting of my wife; Josie, fourteen and a half years; Belle, three and a half years of age—all went to the Catholic church, and were baptized in the Holy, Catholic, Apostolic church, by the Rev. Father Sheridan, one of the best of men on this earth.

this earth.

Now, dear Bishop, I am determined notwithstanding I have to take the sneers and be laughed at, that I will live the remainder of my days in the Catholic faith. I like it better and better every day. Father Sheridan presented each of us with very nice prayer-books, and they give us such comfort. I am yours, dear sir, faith-J. R. PORTER. fully,

THE CHURCH AND SOCIALISM. The Springfield Republican places

in juxtaposition some recent words from the socialistic agitator, Jack Lonfrom the socialistic agitator, Jack Londons and a passage from Cardinal Gibbons' last Sunday sermon, Mr. London was lecturing at Yale where he said: "If people object to our programme because of the Constitution, what if the working class should take for a motto the words of a militia general who at one time held sway in portions of the state of Colorado. "To h—l who at one time held sway in portions of the state of Colorado. 'To h—l with the Constitution?''' The Cardinal's words are: 'Obey cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God mate authority comes from God. Everyone in lawful command, whether be civil magistrate or military ative. In submitting to those placed over you, you are obeying not man, but God."

Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is to watch the success of our enemy, its wages to be sure of it.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHO 1IC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXCIV.

Of course we are not to suppose that Luther preached a sermon or published a treatise embracing at once all the edious and immoral propositions which I have cited in my last. However in the course of the twenty-six years between his accommunication and his tween his excommunication and his death he poured out an incessant stream of intolerable vituperation, exhorting to the massacre and enslavement of the peasantry, to general blood thirstiness towards the Catholics, to detestable cruelty towards the Jews, to a reckless cruelty towards the Jews, to a reckless spoliation of the monasteries, and expulsion of their inmates, male and female, even of the most secluded and blameless, all of whom were declared by him to be in a state of damnation as long as they did not accept the Lutheran gospel.

To gain the support of the people for these monsterous propositions, he allows

e monsterous propositions, he allows n a general license in their domestic relations, not as desirable or commend able, but as not necessarily inconsistent with the justified state. Especially is he liberal to priests and nuns who accept his doctrine. This license, how ever, was not a bribe, but an essential part of his gospel. "Faith," says he "justifies before love, and without love," and therefore, of course, before good works and without good works. The attempts of later Protestants to explain away these words would be The attempts of later Protestants to explain away these words would be ludicrous if they were not melancholy. Lather does not commend immorality, but allows it, within a wide range, to be not necessarily inconsistent with a state of grace. To this day there are Protestant schools of doctrine, in England and in Germany, which teach that doedience to the law of God is very becoming in believers, but not properly becoming in believers, but not properly

I do not think, however, that American Lutheranism now keeps that anti-nomian taint which displeased John Wesley in German Lutheranism, and led him to brand Luther's famous work on the Galatians as "that dangerous

Having thus let loose in Germany, Having thus let loose in Germany, immorality, spoliation, and massacre, Luther, who, near the beginning of his reformatory course, had exhorted his countrymen "to bathe their hands in the blood of the Pope and cardinals," en led his career by exhorting the Germans, almost in the same breath, to have draw the synangorms of the Jews. barn down the synagogues of the Jews, and then "to march to Rome, to seize on the Pope and cardinals, to cut out their tongues and hang them around their necks and to suspend them on suggesting that if they still vished to hold an occumenical council,

they might hold it in hell. However, the reformer of Wittenburg found an insuperable obstacle to hi amiable designs in the national mildness of temper, which, as Miss Yonge re marks, soon checked even the outrages committed at first on Catholic eccles-iastics by the German soldiers of Bourbon's army at the sack of Rome in

Now what has the Republican corresendent, who is so shocked that Rome in this period, as well as earlier, some-times "promoted war," often wars of sheer self defense, to say to these effu-

"Ate, hot from hell?"

Nothing. You would never suppose, from his whole long letter, but that Luther and his disciples were just such a flock of innocent sheep, barely saving themselves from the wolf, as they appear in Merle d'Aubigne's work, amusingly en-titled a "History of the Reformation." No wonder that the late Bishop of

London, although firmly attached to the London, attnough firmly attached to the English Establishment, is constrained by his strong historical conscience to speak of the grotesque caricatures which popular Protestantism gives of the facts of the Reformation. At the same time I do not wish to be understood as by any means agreeing with Wesley's canonization of Mary Stuart. That appears to me to be a grotesque caricature on the other side.

Of course we were always taught to view the religious wars of Germany as all being Catholic aggressions on the mild and inoffensive Protestants, who barely defended themselves when they absolutely must. Whether from Dr. Merle or from our Boston friend, or Merle or from our Boston friend, or from all the publications of the Tract Societies and Church Boards, we should only occassionally get a glimpse of something different. Even Merle can not altogether hide this, although he comes pretty near it. Of course no one unless inviacibly bound under legendary Protestant imaginations, can fancy any such thing after reading Ranke. such thing after reading Ranke, Gardine , and Janssen.

Janssen is a very uncomfortable writer for those who have always sup posed that Luther is simply St. Paul in Saxon transmigration.

course all the facts and worls which Janssen reports, and which have se horrified the Protestant world, had already been in print, or in manuscript for centuries. Unluckily, they had en buried in print or in manuscript for centuries.

In Luther's century, of course, his most shameless tenets, and propositions and declarations, were perfectly well known. But then the whole generation of his followers was as sha neless as he

However, after the terrible exper iences of the Thirty Years' War had blotted out a large proportion of the memories of Luther's time by blotting out more than half the population of the land, and after a school of religion had come up which, known as Pietism, was widely at variance with original Lutheranism, the worst things about Luther were suffered to drif; into oblivion, or were interpreted away. He then faded into a shadowy saint, adored not so much for what he was as for what the pious Protestant fancy would

have him to be.

At the same time there was really much in Luther to admire. He is pro the greatest man of the German race. His courage, his generosity, his capability of self-devotion (as when he and his wife gave themselves so heroically to caring for the sick of the plague)

his freedom from avarice and ambition (virtues illustrated on both sides of this great contest), his warmth of family affection (if only, Catholics would say, it had been a licit affection), his exit had been a licit anection, as of traordinary powers as a translator, a preacher and an expositor, and his absolute oneness temper with the German people, all this could not fall to enshrine him in the hearts of millions. Besides, as Jans: en remarks, his religious genius is of extraordinary depth, and when undistorted by controversy rises, as in "The Freedom of a Christian Man," to sublime heights, and, which rises, as in "The Freedom of a Christian Man," to sublime heights, and, which may appear stranger, sets forth all the involutions of the spiritual life with marvelous delicacy. I can add my lesser testimony here to Janssen's greater, as this is one of Luther's two treatises which I have read completely through in the original. The other, I am sorry to say, is that masterpiece of blackguardism, designated "An Answer to King Hank," otherwise known as the Old Harry.

Answer to King Hank," otherwise known as the Old Harry.

Now, however, comes our remorseless generation, insisting on knowing both sides of a man and of a time. As we have the "True George Washington," and the "True William Penn," so we must have the "True Martin Luther."

The great had not been whelly unfelt

The want had not been wholly unfelt the want had not been wholly untertubefore. An early Lutheran divine—say of 1700—who had plunged more deeply than most into Luther's history and works, exclaimed, in pathetic distance, the second se and works, expanies, in parameters, we do not know our Luther!" However, that time did not want to know the real, but only the legendary Luther, and so this exclamation died away unheeded.

Now, however, the want revives, and will not down. It is Johannes Janssen—of the later Denifle I know little who undertakes to supply it. Of cours it must be a Catholic, for no Protestant it must be a Catholic, for no Protestant would have either the wish or the courage. When the younger Thiersch, about fifty years ago, compared Luther to Jeroboam, he was straightway ex communicated.

The age may have wanted Janssen, but assuredly the Lutherans did not want him. The hurlyburly was prodigious. Some proposed that the Government should send him to the Spielberg. Some would be content it his ears were cut off, after the evan-gelical fashion of Luther's friend, Ulric von Hutten, with whom, more over, the great Reformer once affectionately consocted a conspiracy to violate the laws of nations by carrying

off the papal ambassadors. However, the Government remained silent, and no one had the courage to follow von Hutten's goodly example with the two Dominican friars. There fore the Protestants have been thrown back on two pieces of artillery.

assertion that Janssen garbles from Luther.
The other is, that his work is animated by "preternatural hate."
We will consider these two points

Dext week.

CHARLES C. STARBUCK. Andover, Mass.

AN INDIAN PRIEST.

OW STUDYING IN WASHINGTON -FATHER NEGAHNQUET'S LIFE WORK, In order to better fit himself for work among his own people, Rev. Albert Ne-gahnquet, the Indian priest, has entered the Apostolic Mission House at Washington, U. S. The young Indian priest, said to be the only fullblooded Indian Catholic to be educated and raised to the priesthood in this country, makes an interesting addition to the colony of missionaries at present studying under the direction of the Paulist Fathers. Father Negahnquet Paulist Fathers. Father Negamques entered the priesthood with the avowed purpose of engaging in missionary work among his people, and heak-s up the work at the Apostolic Mission House in order to perfect himself along the lines of his life's condeaver. endeavor.

endeavor.
Father Negahrquet (the English for which is Scattered Clouds) is a full blooded member of the famous Potowatamie Indians, and comes of a brilliant mind, and took an advance position among his classmates while preparing for the priesthood. Throughout he was accorded every educational advantage, and that he improved the opportunities the youthful age at which he was ordained to the priesthood gives eloquent testimony. He is stated to be highly regarded by his people and also by a large number of his clerical friends.

Father Negahnquet was born on the Potowatamie reservation, near St. Mary's, Kan., about twenty eight years ago, but in his youth the tribe re-moved to Indian Territory, now Oklahoma Territory. His family, be Oklahoma Territory. His family, being civilized and ambitious, took considerable pains with his education, the principal part of which was secured on the tribal reservation in Oklahoma at the Sacred Heart Abbey under the charge of the Benedictines. In his early life Father Albert, as he is more familiarly called, chose the priesthood as his life work. For his theology he studied in Rome, at the College of the Propaganda, and on his return to this country began his labors among the Indians. But in his desire to do most efficient work among his own people he is now availing him self of the excellent training afforded

by the Mission House.
It is said to be a fact that there are a large number of priests in this country through whose veins there courses more or less Indian blood. A number of such cases might be cited Rev. William H. Ketcam, director of the bureau of Catholic Indian blood in his make up. In Mexic, for instance, circumstance is said to be quite common. Besides the Archbishop of Mex ico, there are said to be a hundred or more priests in that country of pure Indian blood. But Father Albert Negahnquet is claimed to be the only tull blooded Indian Catholic priest in this country.

No wonder that the sorrowful hasten compassionate Sorrow's every pang, because she suffered them all.— Father Ryan in "The Flower of the Parifica -

FIVE-MINUTE SERMONS.

Second Sunday of Lent.

CHRISTIAN PERFECTION NOT IMPOSSIBLE. This is the will of God, your sanctification, (Epistle of the Day.)

What, my dear brethren, is the will what, my dear ordered, it is the war or intention of Almighty God and of the Catholic church, which is directed by His Holy Spirit, in establishing for st his fast of Lent, and commanding us to observe it? What is the end which He meant that every Christian which He meant that every Christian should attain by keeping it, and which makes the opportunity now offered to us such a great grace as we were warned last week that it is? The words of St. Paul to day answer these questions for us. "The will of God," ne says, his intention for us at all tir indeed, but specially now, "is our sanctification."

But what is our sanctification? I is the making us saints. That, then, is what Lent ought to do for us. It ought to make us saints: God and His

church mean that it should.
"Well," perhaps you may say, "if
that is the end for which Lent is appointed, it seems to me that the end is seldon attained. For my part, I am afraid I shall never be a saint : saints are few and far between. It will take more than one Lent to make a saint out of such a sinner as I am."

If, then, you say this, I must confess that there is a good weal of truth in it. We must all feel and acknowledge that. Any one who could feel sure now that when E ster comes he will be fit to be canonized must either be very proud and presumptuous, and far from real sanctity, or have some special re-velation from God, to which, I think, one of us will pretend.

But for all that it is true that Lent

ought to sanctify us ; it ought to make us saints, only we need not take the word in quite so high a sense. Though may hope for the greatest possible gifts now, we cannot confidently expect them. There is, however, a sanctifica tion that we ought to expect from this Lent, and what is it?

It is what I fear many of you, even though tolerably good Christians, do not expect. What do I mean by a colerably good Christian? I mean, of course, one who expects to make his Easter duty. One who does not expect and mean to do that can hardly be and mean to do that can hardly be called a tolerably good Caristian; it would be more nearly right to call him an intolerably bad one. Well, then, you who are good Caristians expect to make your Easter duty; so far, so good. But it is not far enough. For what is it that is meant, perhaps, by that? Is it not merely to make up our mind to confess your sins and t eep for a few days as you ought to be, and then be pretty much as you were before? Has not that been the experence of the past Easter duties of not a few of you, my brethren; and may not the same be said of the missions you have attended, and the other great graces you have received from time to time in your life? You came up to the surface, as a fish jumps out of the water for a moment, and then down

you went again. But that is not enough. That is not sanctification, and it is not the will or intention of God. What you ought to expect is much more than that. What, then, is it? It is simply this: that when you have made your Easter duty you are going to stay all your life where it will put you. It is that the habits of mortal sin which you may then have to confees will be gone for good: have to confess will be gone for good; that those impure thoughts, words, and actions will have stopped for ever; that the shameful drunkenness, and all the sins which came from it, will be things only of the past; that you will never again wilfully neglect Holy Mass; that in every way you will really live as you ought, all the time in the state of grace, in peace with God and men, and in readiness to die at any time even without the sacraments, if such should be God's will; that, in short, you will be truly converted to Him

once for all. Lents have not brought you, but which this one should. Do not, I beg you, think it is impossible, for it is not only possible but easy. Do not make your possible but easy. Do not make your Easter duty the highest point and the end of your Christian life: it should be only the beginning of it. What a consolation it will be to you, if in your future life you can look back on this Lent and say, "That was the time when I really began to be a good Christian, since then I have not had much tian; since then I have not had much on my conscience; I have kept in the state of grace. I made really good and strong resolutions then, and I have

and strong resolutions then, and I have been faithful to them ever since."

There are those now, plenty of them, who can say this of some past Lent. Let it be now your turn to say it of this one. It is not a matter of luck and chance; if you will, this grace of a lasting conversion from sin is now offered to each and every one of you It is yours to a certainty, if you will take the trouble to secure it; for it is the will of God.

Travellers of a day, we are carried along in a vast movement to which we are called up in to contribute, but which we have not foreseen, nor embraced in its entirety, nor penetrated as to ultimate aims. Our part is to fulfill faithfully the role of private which has devolved upon us, and our thought should adapt itself to the situation.—

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From a revengeful disposition a Christian mind revolts in dismay and horror; there is something in it so con trary to our Divine Lord's disposition when, hanging on His cross, He prayed for His murderers: "Father, forgive them, for they know not what they do" St. Paul writes to the Roman co for evil, but that, "if it be possible, as much as in you." they should have peace with all men."

"Revenge not yourselves, my dearly beloved," he cries, "but give place unt) wrath, for it is written: Revenge is mine, I will repay, saith the Lord-But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For doing this, thou shalt heap coals of fire upon his head. By not overcome by evil, but overcome evil by good.' These words of St. Paul are quoted from the book of Proverbs, chapter xxv., verses 21, 22. How much less force they had in the old Jewish days, than they had in St. Paul's time and that they had in St. Paul's time and that they have in ours, since the example of our Blessed Lord upon the cross has thrown so vivid a light on the old time teaching! It has made us understand that our true revenge upon our enemies is to do them good, not harm; to yield to them gently, rather than to try to "get even" with them by mean deeds and words; to speak mildly, act kindly, and strive to win their love, even when human nature would have us say we care nothing at all about winning it, but would prefer to leave them alone in the midst of their hateful ways. Sacred Heart Review.

BELATED ECHOES OF GERMAN RATIONALISM."

CRITIC'S ESTIMATE OF THE LATEST PRODUCT OF THE CHICAGO UNIVER-SITY'S RIDICULOUS

Under the heading "Disreputable Advertising," Rev. Thomas E. Judge writee as follows in the New World, of Chicago:

In a recent issue of the New World we called attention to the artificial means by which literary reputations are nowadays fabricated. When there is question of a work of fixtion or some popular biography, little fault may be found with advertising puff. But when a fellow of no special standing in the world of scholarship pulls the wires in order to announce loudly and brazenly to the guilible section of the public that he is about to publish a book which will strike at the very foundation of morality and revealed religion, and undermine belief in the sacred doctrines which have cheered the life of Christians for nineteen centuries, it is time to call emphatic attention to the utter depravity of his position. One cannot as is well known, compare a crime of one order with a moral crime of another, but the criminal attitude of the mind of a man who will subordinate the most sacred and inspiring convictions of humanity during its voyage across the centuries to the sordid exigencies of printing and publishing an ephe meral production, can scarcely be sur There are many able men in the faculties of the Chicago, but what goes by the name of its "divinity school" is ridiculed in every centre of learning in Europe and

in the United States. One of its members, named Foster, heralded in the daily papers of Tuesday morning the publication of a volume that would sap the foundations of what he calls ambigu ously "Historical Christianity. blatant charlatan is an American Laza rus who picks up the crumbs of scholar ship from German tables. The opinions which he endeavors to put in circula tion have long since been abandone by the infidel thinkers of Germany; but the American mind has such little fa miliarity with those profound subjects that this little "theologist" hopes to win in his Chicago environment a spur ious reputation for scholarship. We do not speak from hearsay. We have sat out some weary hours under this biblical phonograph as it spouted out in feeble and discordant tones the belate echoes of German rationalism. And yet the Chicago Tribute has been in spired to write under the ripping title Learned Critic Rips Theology, Foster's book is destined to occupy position in theology analogous to that of Kant's "Critique" in philosophy. What, we may ask, is the main characteristic of this book? According to the author's own words, it is "a mirror of the development of the ment, moreover, which has not yet come to a close — a develop ment, moreover, which has not yet come to a close — a fact men tioned in the book. "And then he con tinues in a style which has becomes dis-

gustingly common since Bryan's famous
"Cross of Gold" speech, that others
he believes have traveled the same bleeding via dolorosa. We can testify from personal experience that any person who follows Foster will travel over a veritable via dolorota, a path of thorns and quagmires, of clouds and dust, "Ubi semp ternus horror e nullus ordo inhabitat"—where eternal confusion and no order reigneth. Foster is a twin brother in the literary field of the late lamented Oscar Triggs, who ended his eccentric career in the Uni versity of Chicago by a feeling appeal for a public symposium to make plentiful suggestions of an appropriate name for a recent arrival in the Triggs amily.

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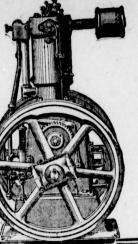


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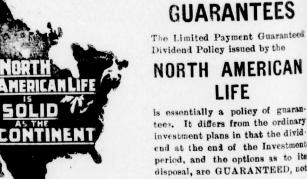
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CHATS WIT

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CHATS WITH YOUNG MEN. A Good Time to Take Stock.

on our blessings; the only trouble is that most of us keep, our eyes fixed on the blessings of others and forget our own. And Lent is a good time to take stock of what God has given us and to

show our gratitude in some special manner. If we accept the largesse of

His love and kindness all the rest

of the year with carelessness and indifference, at least may the present season make us pause and teach us the lesson of gratitude.

The Key-Note to Self-Expansion.

lean upon, or to make his programme

for him, but must do his own thinking

and planning, he will find himself ex-panding. He will feel a new power,

because he will be exercising, more than ever before, his self-reliance. No

sefore and called into larger action.

- but when in business

envelope — but when in business for himself he feels every power and faculty

in him called upon to give up its best. His pride is at stake; he has committed himself; he has said to the world,

Now, watch me and see what I can

do for myself," and he calls on all the resources in him to make good.—O. S.

M., in "Go into Business for Yourself."

A Young Man's Highest Duty.

Rev. Walter J. Shanley in the Columbian.

The distinction between the duty of

the young man and the duty of any

other man is not marked, nor is the difference wide. Some would say that the duty of the young man is to grow up and get over it. This sentiment supposes that it is desirable to be disconnected from the state of young man.

hood. There are few adherents to this

opinion. As a rule, men who have passed the borderland of young man-hood look back with fond recollection

Generosity, courage and energy are dispositions which ought to be brought

dispositions which ought to be brought into exercise by the young man in order to faithfully discharge his duty. Generosity finds its exercise in contributing to the welfare of others. The

young man is a member of society.
is a social being, not a solitary.
has duties towards his fellow-men.

of a child, as St. Paul advises. Defects which are among the tempers of mind, which are childish, should be eliminated A Good Time to Take Stock.

The approach of Lent brings to mind the ever recurring question: "What are we going to do in the way of special observance this year? Some men cannot fast, and these are in duty bound to perform some special devotion, or to to perform some works of mercy to take the place of fasting. A great many try to go to Mass every morning, and treated us, since Lent is a small catholic young men try to fill merely the letter of the law, and get off with as a little as possible in the way of solf-abnegations? Surely it is a small abnegations? Surely it is a small abnegation of the gives to us the measure full and flowing over of His strong and powerful love. which are childish, should be eliminated from his life. Human respect, cowardice, fear of ridicule should have no part with him. Self respect, strength, fortitude, self-mastery, which are the elements of Christian manhood, should be fostered by him. Self-denial is a powerful means. Unless the young man is a mere child in disposition and habit, he ought to be able to deny himself. An occasional effort will not suffice. occasional effort will not suffice. An occasional effort will not sume. He must take up his cross daily. No man is truly great who is not master of himself, and there is no self mastery

without courage.

Energy is the necessary accompaniment of courage in the development of character. Man naturally dislikes ment of courage in the development of character. Man naturally dislikes exertion. His tendency is downward. He seeks the easiest way. The indis-pensable condition of success in life is He soeks the easiest way. The indispensable condition of success in life is effort. Without effort there can be no true development. The duty of the young man is to find out what he is able to do, and, having found it, to do it with all his might. He may not have great ability, but if he has the genius of labor he can do wonders. Labor is a kind of omnipotence. It is the philosopher's stone that turns common material into gold. There is no excellence without labor. It is God's wonder worker. It is the condition of success. "Excellence in any depart ment," said Dr. Johnson, "can now be obtained only by the labor of a lifetime; it is not to be purchased at any lesser price." Michael Angelo sa'd of Raphael: "One of the sweetest souls that ever breathed, he owed more to his industry than to his genius." This great artist died at the age of thirty-seven, yet he left two hundred and The Ker-Note to Seif-Expansion.
You will say, "We can not all be employers; we can not all be in business for ourselves." What if your employer had said the saure thing, and decided that he would better work for somebody else all his life? Have not you as much right to absolute independence as he, and is it not your duty the ret yourself in a position where you great artist ded at the sign of the seven, yet he left two hundred and eighty seven pictures and over five hundred drawings. Leonardo da Vinci, the celebrated painter, would often go to work at daybreak, and not come to work at daybreak, and not come pendence as he, and is it not your duty to put yourself in a position where you will develop the largest possible man? Where was the obligation born that compels you to work for somebody else all your life? down from the scaffolding to eat or drink till night. Millais, another painter, said: "I work harder than

painter, said : any plowman." My advice to all boys is " Work !" It is God's law of progress:

We have but what we make, and every good Islocked by Nature in a granite hand, Shear labor must undench.

else all your life?
But you will tell me that there are plenty of managers and superintendents, and all sorts of employees, who could not do any better if they were working for themselves. I know perfectly well that there are tens of thou sands of employees who are absolutely conscientious, and think they are doing their level best, who apparently could not do better it they were working for themselves; but let one of these faithful employees get a start for himself, and he will find that his ambition is touched as never before, and a new There is always room at the top for those who have learned to be skilful by patient, assiduous labor. But in all this the young man must not lose sight of the end for which he exists. first and highest duty is to " seek the kingdom of God." seil, and he will find that his ambition is touched as never before, and a new power is born within him. He will feel a new motive working within him which will take the drudgery out of his task as nothing ever before did. When he is conscious that he has no one to lean man, or to make his programme.

OUR BOYS AND GIRLS. SISTER'S BOY.

The pupils of the Sisters know very The pupils of the Sisters know very well that some of their devoted teachers are gifted with a quiet sense of humor which enlivens school life most satisfactorily. A born humorist is the self-effacing "Sister A., O. S. F.," who contributes to St. Anthony's Messenger a clever and most life-like sketch of "Lamery"

one else will be furnishing the capital. He alone will be piloting his ship through panies, through dull seasons, and through hard times. His own resourcefulness will be touched as never the season of the capital called into largest setting. Jamesy. He was a little boy, about eight years He was a little boy, about eight years of age, freekle faced, snub nosed, barefooted and dirty. He came to my school room one morning and stood playing with his cap. He looked at me, and I looked at him; he laughed at me, I lauched at him; and this was the beginning of our acquaintance. before and called into larger action. We will find that his motives run down deeper into his nature than he had dreamed. While working for another his desire was to render efficient and ginning of our acquaintance,
"What is your name?" I inquired. honest service—perhaps even to earn much more than he found in his pay

"Jamesy."
"Jamesy what?"

" Just Jamesy."

"Just Jamesy."
"Well, Jamesy, boy, I hope we shall be very good friends."
He stood silently surveying me for a few minutes. He was evidently taking my measure—"sizing me up," as he would say in his street gamin vernacular. Then he took hold of my cord, rain feshion and said:

rein fashion, and said:
"Say, you'd make a swell coal team!

After a few moments' scrutiny I was flattered, but I objected somewhat to being driven at such short notice. I explained to him that the thoroughfares were too crewded at that hour, but if he could manage to wait until after school I should be his wait until after school I should be his "coal team" or automobile or anything else that would please him. Whilst this approximent seemed to satisfy him, its arrangement seemed to satisfy him, its fulfilment gave him infinitely more pleasure. I might call this the "initiation exercise," for it was the beginning of a long series of mutual diversion.

He had a place in the school-room.

hood look back with fond recollection to that comparatively happy period of life, with its bright hopes and expectations, its warm enthusiasm, which frequently carried the young man on the breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of his but he spent about nine tenths of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of his but he spent about nine tenths of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of a long series of mutual diversion. He had a place in the school room, but he spent about nine tenths of a long series of mutual diversion. He had a place in the school room, but he spent about nine tenths of a long series of mutual diversion.

"Them your best?"

"Best and only, my dear boy!"

"Never mind; wait till I'm working,
and I'll bring you a pair."

"O, you will have forgotten all about
me long before you ever do a day's

work."
"No, I'll never forget you!"
"Yes, you will: I know boys."
Then there was a blue spell for a long time, but, of course, I had to yield by saying:
You won't forget me, Jamesy; I

know you won't."
" Sure ?"
" Sure !"

He

is a social being, not a solitary. He has duties towards his fellow-men. He is dependent on his elders and upon men of his own generation. Others depend on him and expect service at his hands. The dominant principle of Christian society is: "No man is intended to live for himself." If one has the true spirit of Christian charity, he will, in some measure, live for others, and live for himself in order the more effectually to live for his fellow-man. The better we are equipped, the more serviceable can we be to others.

The stronger, the higher one is, the more effectively can he raise others to a higher plane and fortify them in that position. The world is a selfish world, and is mainly influenced by the principle "Every man for himself." Men are generous when self-interest requires of them an open and a helping hand. Comparatively few make sacrifices for the walkers of others, with no Once, when all my co workers had gone out, leaving me alone in the house, I heard a rap at the door. I did not answer; I had recognized the knock, for he always area here when he

to do, I suppose, so I am quite at your service, my dear Jamesy."

He placed his hand on his heart, profound salutation, and said "Don't mention it, my dear Gaston."
Well, I did all as he wished, but I was not sure what subject we might take for our conference. So I asked

What shall we talk about ?" " O, let's talk about the house falling down. Now, don't you think when it does come down it will make a thunder-

ing smash? I certainly do. But where shall

"Off, I hope!" We spoke thus sublimely for about half an hour when, to change the subject, I showed him my electric battery. He was intensely interested, and when I had the pegs in position he broke out with:

with:
"Say, can you take a fellow's picture with that !

with that?"
I assured him that when some people held the cords they made quite a pretty picture, so he expressed his willingness to "have a try at it."
I gave him a "try;" put on full current, but he did not even squirm. After a few moments I threw back the switch and asked him how he felt.
"Like pins and needles. But where's the picture?"

Didn't take !"

"Oldn't take!"
"O, I suppose I'm too dirty!"
I did not contradict him, so he aaked
if I had any other "sell" like that.
I could think of nothing except a bottle
of smelling salts which had a nickel
cap over the stopper. I handed it to
him inst as it was. He soon unscrewed

cap over the stopper. I handed letter him just as it was. He soon unscrewed the cap, and, after examining it said:

"That's a drinking-cup, for I saw one that would fold up and down." I made no reply. He removed the glass stopper, and, naturally placed the bottle under his nose. For over a minute I could not look at him. Begin wise to realize the situation, he was ning to realize the situation, he was watching me with one eye.

"Foxy, eh?"
"Yes, boy, you are foxy."
"O, I mean you. Say, you shouldn't give a fellow a thing like that to blow his head off."

" Never again, boy, never.' On one occasion he surprised me by appearing before me with washed face, carefully combed hair and a piece of white glazed paper around his neck—this in imitation of a collar.

Noticing that I paid no attention to him he said

him, he said:
"I often think I'd like to be clean.

How do I look?"
"Beautiful! I wish you would be clean once in a while."
"It's all right, but I couldn't stand

a collar."
"Well, you'd only have to get a He went away, feeling he was "turned down," but returned in a little while

own," but returned in a little while.
"Say, I've been thinking about that
dlar. I meant I couldn't stand a collar—I couldn't bear a collar; and you said I'd only have to get a 'turn down.'

said I'd only have to get a 'turn down.'
Now, did you mean a turn down collar
or a 'turn down' 'the other way?'
"Either way," I replied.
"Well, that's what I call a joke.
Is it really a joke?"
"Depends on the way you turn it." Depends on the way you turn it,"

I answered.
"What? The collar or the joke?" "Now, Jamesy, we're square; let's

Frequently, and it was no easy thing

to do, I would become serious with him, and reason in this fashion:

"James, we are both growing old. You should be off playing in the fields, and I ought to have more sense than less revealed the property of the property. lose my valuable time with a youngster

like you."
After a few moments' scrutiny I

furt er delay, for there was no holding

out against him.
"Why don't you ever look at me in
the chapel?" he said one day. "I
look at you every morning, but I can't
get you to look at me. Nobody would
see you if you would just look at me
once."

once."
"I do not look at you because I must set a good example. I know you look at me, and I am satisfied. God would see me if I looked at you, and He might not like it."

"I don't believe God would mind a bit if you looked at me. But how do you know I look at you if you do not look to me."

"I know you look at me because you like me, and what we like we like to look at." "That's no joke, anyway," he re-

plied.

plied.
Countless incidents I could relate, but these will suffice. Here was a child brought up in the streets, homeless and parentless, but a cleaner mind, a purer soul or a more golden heart a child never owned. He came to me one evening; it was twilight time; he

tures and put them in my book, and then we'll talk again."

"O, by all means," I answered. "Is this everthing? I have nothing else the de I suppose a law out that the law of th

THE OUGHT TO BE'S.

[Written for The Catholic Standard and Fimes by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," 'Our Lady of Guadaiupe,' "Month of St. Joseph," Belief and Unbelief "etc.]

PARISH REBELS.

It is an accepted axiom among priests that the censors, critics and chronic fault-finders of a parish sooner or later give up the faith. It is easy to under-stand why such should be the case. stand why such should be the case. The bond between the priest as pastor and the people committed to his care is one of the closest and most intimate that can exist between the members of the human family. It is, in a certain sense, a sacramental bond, and one founded upon supernatural motives and calling for an unusual degree of matual respect and reciprocal confidence. The priest, no matter what his personal fault may be, cannot escape a Catholicity of affection for all the members of his flock, and cannot help feeling at the same time some of that breadth of ans nock, and cannot help feeling at the same time some of that breadth of charity exhibited by his Divine Master. His is a fatherly solicitude, which extends to each and every member of his flock, without exception. The least he expects in return for his unceasing interest and unselfish devotion is a flial terest and unselfish devotion is a filial love and confidence and a readiness to make due allowance for his limitations and shortcomings. He is human and liable to err. Like his flock, he is weak and prone to sin, and he has a right to demand that he shall be right to demand that he shall be treated as a human being and not as an infallibly wise, prudent perfect and sinless mortal, who always practices heroic virtue and never makes a mistake.

There is a story told of a great French churchman who was sent by the Holy See to investigate a quarrel be-tween a certain Bishop and some of his priests. The dissatisfied priests were called before him one by one, and he put to each of them the same question put to each of them the same question, "If every priest in this diocese did his duty would there be any trouble?" Divers answers were given, until finally an old priest replied in a manner entirely unexpected. "Your Grace," he said, "as I understand it, Archbishops, Bishops, priests and people do their full duty only when they have attained that stage commonly known as the Beatific Vision. they have attained that the Vision.

As I understand it, too, even the leaders of Israel examine their consciences and frequently cry ' peccavi, because they have failed in the performance of that which the world calls duty. I think I have seen it somewhere in an old book that duty destitute of charity is tyranny in the

govern, and arrogant and presump tuous disobedience in those who are governed."
There was a wealth of hidden wisdom There was a wealth of hidden wisdom in the old priest's answer. The perfect man is so rare that the species may be truly said to be extinct. The priest who can please everybody is an impossibility. The most he can hope for is to please the reasonable and the right-thinking by following the dictates of his conscience and by doing that which to him seems right.

THEIR METHODS.

THEIR METHODS. THEIR METHODS.

It not infrequently happens that the parish rebels are the first to welcome a new pastor on his arrival, and in the early days of his administration are the loudest in their approval of everything he does. The old guard, the tried and trusted supporters of former administratrusted supporters of former administra-tions, remain in the background. They are glad in a certain sense, to see the malcontents reconciled and tak-ing their proper place in the ranks of the faithful. If the new pastor be of or-dinary sagacity, he is not long in dis-covering that the best friends of the priest that goes are the best friends of

clergymen that the position of the average preacher who depends upon the whime and fancies of a fickle flock is a most undesirable one, and they frequently envy the Catholic priest, whose tenure of office is dependent upon the conjunctive which the Rishon quently envy the Catholic priess; whose tenure of office is dependent upon the opinion which the Bishop forms of his fitness for the place, rather than upon the choice of a congregation, few of whom look at the same thing in the same light. It is a truth, nevertheless, that a priest, like any other man, looks for gratitude and appreciation in return for his services. When this gratitude and appreciation are not forthcoming, the cross is hard are not forthcoming, the cross is hard to bear, and is only made tolerable by the consciousness that God sees it all and will indee and and the consciousness that God sees it all and will judge and reward him accord ing to the purposes and motives underlying his actions.

The children of the priest-hunters, as a rule, turn out badly. Reverence and respect for the man who ministers at the alternia recentially. a purer soul or a more golden heart a the altar is essentially a Catholic virtue. Where it is wanting there is was crying—and he rarely cried. I took him in my arms and said nothing.

After a little he spoke.

"I am going away. Some one has come to take me for three days, but I don't want to go. I want to stay with you. Oh, keep me!"

I told the dear boy I could not hold



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bitter portion of every priest's life, and which win for many of them the true crown of priestly martyrdom.

AN INSTRUCTIVE JOKE OF ST. PHILIP NERI'S.

It is related of St. Philip Neri that when a certain person much given to the evil habit of detraction, came to him for advice, he made use of the following as a means of correction, and following as a means of correction, and also to impress the person with the extent and malice of this detestable vice. The servant of God requested his penitent to visit the neighboring market-place and purchase a fowl and then return, but while returning to p ck the feathers and cast them by the wayside. When this was done, St. Philip said: "Now go back and pick up the feathers you have cast away." "Oh, that would be impossible!" exclaimed the astonished person, "because the wind has carried them hither and thither into unknown nooks and corners." has carried them hither and thither into unknown nooks and corners."
"So also," replied the saint, "it is equally impossible for you to repair the evil done by your idle talk and unguarded tongue."

Hence look well to it that habits of this kind are not formed according to the saint.

this kind are not formed, especially in youth, when the danger is greatest. Check in time the sightest indication, crush it out, and give the pol-onous element no quarter, no place in your daily conversation; shake off the first symptoms with as much force and determination as you would a loathsome serpent that would attempt to coil itself about your body.—Carholic Exchange.

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THE CHURCH AND PROGRESS.

True Voice

There is a notion in the minds of some, and among a few Catholics, that the church is in some way opposed to modern progress. They look up to the church as a reactional power, always discouraging advance especially in the direction of science. The progress of science—the march of discovery has gone on, think these people, in spite of the efforts of the church to stem the tide of progress. As a matter of fact the reverse is true. The church has always encour aged science and progress instead of impeding it. The strongest proof of this is to be found in history. Who were the men who gave to the world those great inventions that made our product of the strongest of the strongest of the strongest product of the strongest of the strong modern civilization possible? Cathelics, almost every one, as history shows. Even in that branch of scientific study that the church is popularly supposed to interdict entirely—Biblical Criticism—Catholic scholars blazed the way. The first Higher Critic was a French priest, Rev. Abbe Richard Simon. And among the most renowned Scripture scholars of the present day, who in the field of higher criticism yield to no other scholars, are Pere La Grange, the Dominican, and Humme lauer, the Jesuit. nodern civilization possible? Cathlauer, the Jesuit.

The means of successfully studying science were first afforded where the influence of the church was most potent. It is not only in modern times when she has given to the world such eminent men as the Duc d'Arbuzzi, and signer Marconi the Artic explorer and Signor Marconi the Artic explorer and Signor Marconi
the inventor of wireless telegraphy,
that Italy has had a reputation for
science and discovery. She was the
first country to establish museums
of natural history, botanic gardens
and to organize scientific societies—
the forerunners of those learned scientific societies which are now found in every civilized country.

The first museum of any consequence was that of the Vatican in Rome which was noted at the time for the number and variety of its minerals and fossils. There were others in various universities of Italy, but they were

established later.

The first botanical garden estab lished in Europe was at Padua, in 1545; then the one in Flore ce, in 1556, and that of Bologna in 1568. That of the Vatican dates from the same years. The first established north of the Alps me several years later while those of Upsala, Amsterdam and Oxford were not thought of until the last quarter of the seventeenth century.

The first scientific society was that founded by Porta, in Naples, in 1560, and called Academia dei Segreti. The Academia dei Lencei followed in Rome in 1609. The celebrated Academia dei Cimento was founded in Florence in 1657, and ten years later it published its first collection of experiments—a blication that served as a model of the reports published subsequently by similar scientific societies.

A few of the great inventions for which the world is indebted to Cath-

clics may be cited.

Flavio di Gioja invented the mariner's compass early in the fourteenth century. Mercator's Projection—so necessary to the nautical use of the compass — was invented by Gerard Mercator (Kaufman,) a pupil of the University of Louvain.

Clocks were the joint production of three monks. These monks were the illustrious Gerbert — afterwards Pope Sylvester II in the tenth century; Pacifico of Verona and Abbot William of Hirschau, Germany. Watches were invented early in the afteenth century. Spectacles were first constructed by Salvino, an Italian monk in 1285. Spectacles were first constructed Schwartz a monk of Colonge, first pre pared gunpowder, in 1320. Fire arms were introduced in the same century. The thermometer was invented Santorio, early in the seventeenth century. A few years afterward the mercurial barometer was invented by an Italian, Evangelisto Torricelli.

The camera obscura, that all important instrument in photography was invented Glambattista della Porta, the 10 der of the first scientific society. The magic lantern that has of late years oved of such value in the hands of the scientists and educators, was the invention of the learned Jesuit Father Kircher.
The gamut gave music a scientific

Guido of Arezzo, in 1124. He was also the inventor of the heptachord, the procurer of the piano. Organs were invented in Italy in the eighth cen-

The telescope and the microscope were invented in Catholic Italy, and their discovery revolutionized science. The art of printing was first given to the world in 1436 by Gattenberg in Ger many nearly one hundred years before the so called Reformation began. The first newspaper was published in 1562,

The first printing press introduced into England was set up by Caxton, in 1477, Westminster Abbey, over thirty years before the Reformation. The then ruling John Estney read the first proof of the first English translation of the Bible ever printed in Great Britain, and the first printer

The first printing press used in America was brought from Spain America was brought from Spain about 1540 by the first Bishop of Meyico, Don Fray Juan Zumaraga. The first Viceroy of New Spain, Mon-doza, helped the Bishop in his glorious work; the celebrated editor Cromberf Seville furnished the materials ger of Seville turnished the materials and the men. John Pablos was the name of the typographer chosen to cross the Atlantic, and the abridgment of the Christian-doctrine, in the Spanish and Aztec languages, was the first book over issued by the press in the new

The dynamo electric machines are frequently pointed to as examples of American skill and invention : but nothing could be further from the truth. Noliet and Van Molderan, of structed the first magneto-electric machine for producing the electric machine for producing the electric light—a type of machine still in use.

M. Gramme invented the electro-

otor and was the first to discover reversibility of the armoure of the dynamo on the passige through it of an electric current. This was pro-nounced by the eminent English phy-sicist, Prof. Clarke Maxwell, the great-est discovery of the last half of the

est discovery of the last hair of the nineteenth century.

The first electric lamp was invented by Leon Faucault in 1848. The carbons used for electric lights are the invention of M. Carve. The first storage battery is due to Gaston Plante. Benjamin Franklin is reputed the discover of the identity of electricity and lightning, and of the issuing of electricity from metallic points: but and lightning, and of the issuing of electricity from metallic points; but the credit of both these discoveries belongs to Procopius Diwisch, a Bohemian monk. He was also the inventor of the first lightning rod, so constantly credited to Franklin.

Watt is usually credited with inventing the steam engine; and yet patents were taken out for steam engines.

patents were taken out for steam engines—and practical working engines, too—a full century before Watt commenced his experiments on the New comen engine, The Marquis of Worcester a Catholic, received a patent from Parliament in 1663—one hundred and nine years before Watt's so called invention.—True Voice. invention.—True Voice.

Rebert Fulton is famed as the in

ventor of the first steamboat. ventor of the first steamboat. But he was not the inventor. In 1543 Blasco Garay, a Spanish sea captain, exhibited in the harbor of Barcelona, in the presence of Charles V. and many of his court, a boat propelled by

And so it goes. That the greatest progress has been made under the patronage of the church and in Catholic countries, it needs but an im-partial study of history to prove. That the church has not at once identified the church has not at once identified herself with every novel theory that has been put forth is true. That she has hindered the progress of true science as an assertion made only by those who are unacquainted with the facts of history. The great English scholar and statesman, William E. Gladstone, only voiced the conviction of an impartial student of history, when he said of her:

when he said of her:
Since the first three hundred years of persecution the Roman Catholic church has marched for fifteen hundred years at the head of human civil its chariot as the horses a triumphal car, the chief intellectual and material orces of the world; its art, the art of the world; its greatness, glory, grandeur and majesty have been almost though not absolutely, all that, in these respects, the world has had

CONCORD.

The virtue of concord is necessary to the peace of a community and to individuals alike. In the former case it rests in mutually agreeing to yield general things and principles; but in the latter it rests in giving up our private opinions in things indifferent or of little consequence. Both are commendable practices as long as conscience is not violated. The apostle recommends this when he says, "If it be possible as much as in you have peace with all men." Cor unum et anima una is the motto which should be emblazoned on the escutcheon of every Christian hor

As the individual is one of the com ponent parts that make society we see how necessary it is that each one be peaceful by disposition and mag nanimous by rature for the general welfare of the human family. And then for those minor worlds, the home how necessary is it that the bond of love and union keep strong and lasting by the generous concessions the differ ent members of the family make one to another in the various subjects dis cussed and the enterprises undertaken, and this is what the Psalmist praises when he says, "Behold, how good and how pleasant it is for brethren to

of all goodness. He exemplifies for our imitation, the unity which existed between Him and His divine Son -the unity that men should strive to have with one another. Our divine Lord said continually "the Father and I are one," and in His farewell words to His disciples He prayed that unity and good will always prevail among them and sail, "Be ye one as the Father and I are one."

In the fulfilling of this injunction Our Lord knew this. His grace would be necessary, and this grace He prayed for, and they received and passed down to their brethren as we see in St. Paul's word wherein he exhorts his hearers, saying, "Let the peace of Christ rejoice in your hearts, wherein also you are called in one body." It is the Father's mercy and the Son's good ness that is given us in the love or grace of the Holy Ghost completing the work of the Blessed Trinity for us made to the divine image, and it is this same spirit of compassion, kindness and affection that God would have

us show for His sake one to another. But how different life is from what God would have it! Concord is almost a stranger to the world. The peace of society is disturbed, and for long period destroyed by the disagreements men permit to arise among them through too stubborn a clinging to in dividual opinions, and too tenacious a hold upon their supposed individual rights. There is no peace where discord reigns and many is the pang of suffering and misery meanwhile until cooler judgment returns and wisdom shows the folly of opposing one and an other and the duty of reunion through

mutual concessions. Concord is absent, too, from many ever the abode of sanctity, of peace and good will, is in a large number of cases just the opposite because its mem bers refuse to live agreeably and kindly one with another. Each one is stub-born in his or her own opinion, and there is no union of alm or agreement

way, wanting the sympathy that brotherly and sisterly love gives and lacking the strength which union gives to buffet the wild waves of the world.

How apt to all, both society and the individual, are the words of St. Paul, "Let us follow," he says. "after Paul, "Let us follow," he says. "atter the things that are of peace, and keep the things that are of edification one towards another." And again he speak and says, "God is not the God of dissension, but of peace." But that this concord prevail each one should do his part. We can all be factors in this concord prevail each one should do his part. We can all be factors in promoting peace and good will among men, by having our minds and hearts united first with God through a sincere love of Him and keeping His commandents, and then it will be easy to be united one with another.

There is surely something wanting in one's love of God if one persist in a constant disunion with his teighbor, especially when such a one is not a

a constant disunion with his teighbor, especially when such a one is not a neighbor in the ordinary sense of the word, but of his own household—one of his own family. And yet in how many homes is this the case and in how many families which call themselves Christian. How unworthy the name where the spirit of Christ's teaching is outraged by those who claim His name and promise themselves a His name and promise themselves a share in His glory.

"Blessed are the peace makers," says our divine Lord, for of such is the kingdom of heaven. Here is work for all to do, and here the same reward. Hence the rulers of society should give ear to the divine wish and do everything in their power to preserve concord, peace and good will among men. If men would only take God into their councils, how easy it would be to settle all differences. But, alas, many men who have to settle disputes and discord have no belief in God and

are as blind leading the blind.

They settle, or try to settle differences in the scales of human selfishness and according to the false weights and measures of sordid and cruel gain.

How much should each member of a family strive for union and peace by remembering that God has made them one, and that as one they should re main. Let us Catholics do our part in spreading peace and concord by living it to one another in our homes and in living to our fellowmen wherever we go, and this will be easy for us to do, as long as we keep our hearts united to God, for, one with Him, we shall be one with one another—one with all men.— Bishop Colton in Buffalo Catholic Union and Times.

A LONDON PAPER ON CATHOLIC

THE SPIRIT OF ST. FRANCIS OF ASSISI. PAPAL POWER IN THE MIDDLE AGES.
GREGORY THE GREAT'S TEMPORAL

Sacred Heart Review. We find our esteemed contemporary, the London Saturday Review (Protest ant), rebuking the modern admirers of St. Francis of Assisi, who love the saint

55. Francis of Assisi, who love the saint because he was picturesque — and because it is the fashion — but who have little conception of the spirit which prompted him to a life of self denial. The Saturday Review is reviewing a hook. "Franciscan Legends in Italian Art," by Enma Gurney Salter, and when Miss Salter says that St. Francis' emaciation resulted from incessant toil and frequent illnesses, our London con-

temporary says:
"She should have added that cruel, voluntary austerities accounted for much of the emaciation, and perhaps for all the illnesses. Physical mortifi cation is repellent to the modern mind; the neo Franciscanist cannot bear to think that his idol could have resorted to such degrading practices. But the fact is that St. Francis was an ascetic, like any other saint, and we do not advance in our knowledge of him by shirking the unpleasant subject.'

Some more remarks of interest to Catholics we find in the same issue of dwell together in unity."

Like all the other virtues concord must go back for its origin and its life to God Himself, the author and finisher

Middle Ages were attained by fraud or of the concord did ground the same issue of the same issue of the burdens of men and senting themselves for the division of the concord the same issue of the burdens of men and senting themselves for the division of the concord that the great prominence and power of the Pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the pope in the concord that the great prominence and power of the power of t Middle Ages were attained by fraud or violence. The Review says:

"Gregory I marks, perhaps, the pre-cise moment when the church sup-planted the empire, and the Pope suc pranted the empire, and the Pope suc-ceeded Casar. There was no unscrupu-lous and forcible encroachment, no violent rupture; but the care of a political and social ideal in the West passed away forever from the hands of a Byzantine sovereign. It was a blood-less and pacific revolution. It was no usurpation, but a heavy responsibility thrust upon the shoulders of the only

And again, speaking of the temporal power which Gregory the Great wield-ed, the Saturday Review says that while to some it was the accursed tyranny of priests, "to the Roman or Italian, to the peasant or artisan of the opening seventh century to the politi-cal philosopher of any epoch, if only he is honest, it was the sole hope for the reconstruction of the Western world."

THE POPE'S PHYSICIAN.

CHARGED WITH THE INVESTIGATION OF

Dr Lapponi, the Pope's medical at tendant, has been charged by Pius X. with the scientific investigation of the miracles of Lourdes, the celebrated

Some time ago Pius X. told Dr. Boissarie, who is chief of the medical board establishment at Lourdes, to study the alleged cures, to report personally to him, and this report the Pope has now turned over to Dr. Lap-

poni for scientific study.

The Vatican authorities think that the matter of pronouncing an opinion as to the supernaturalness of the Lourdes cases is left too much in the hands of the lay physiciaus, and that it is desirable that the Bishop of the diocese of Tarbes should appoint an ecclesiastical commission to look into

every case and report to Rome.

Dr. Lapponi was instructed to write

FACE TO FACE.

OOK INTO YOUR SOUL AND FIND YOUR

A poem has been published recently which tells us that, if we want to be absolutely alone and buried in a solitude within ourselves, the best means we can within curseives, the best means we can take is not to seek uninhabited hermit-ages, nor to build for curseives a cell in the depths of a wilderness, but to stand on a street in New York while thousands of human beings flow past us we are fearfully alone; alone, because we are f arfully alone; alone, because the myriads about us make our small self shrink into its insignificance as a place of hiding; alone, because the in-terests of that host are not our interest, nor are we, with all we love and cling to, and hope for, of the slightest con-cern to them. Isn't there a deal of truth in it? But let us see whether the spectacle has not some little loftler teaching for us than melancholy and humiliation. If in these thronged highways we can come face to face with oursolves, why can't we come face to face with God? It we close our ears to the noises, and

veil our eyes from the sights of the city and go down into our own souls to look fo what is hidden there, the heart which is the casket holding the jewel which is the casket nothing the jewer of our life-suppose we try, when next we feel our loneliness, to search in our heart for God; to look about in the quiet world—and a big world it is—within ourselves, till we find ourselves gazing into a beautiful and olessed Face that we know is the countenance of God. that we know is the countenance of God It will not be a mere fancy either; for God does inhabit truly the sanctuary of just soul. Why, if not to be seen, and having been seen, to be loved? Oh then, let the surges of the great multitude dash dreamily against us; then let the noises of the peopled streets be as mournful as a message of unfriendliness as they will, the soul is resting in a peace too deep to be distressed, in the midst of men it has found God; and through the tumult has heard His voice—mystical beautiful, tender, consoling. This is what the word "alone" meant for the saints. You, reader, are called also to be a saint.—St. Paul's Calendar.

THE OPEN DOOR NEGLECTED. THAT IS. THE DOOR OF THE CATHOLIC

CHURCH, ON OTHER DAYS THAN SUN-DAY AND THOSE OF OBLIGATION. The magazine, the press and the public platform have spoken much on the subject of the "open door." But

* * * the open door to which we would attract attention is not the one which has given rise to so much discussion. It is rather the open door neglected, that is, the door of the Catho-lic church on other days than Sunday

and those of obligation. Throughout the world the custom obtains of keeping the Catholic church open from early morning until after nightfall every day of the year. Although of late years there are some imitators of the custom among certain of the sects, still it is peculiarly Catholic and of Catholic origin. It is a great privilege accorded the faithful, having its foundation in the fact that the church is the temple of God, and in its tabernacle dwells the Living God Himself. To every Catholic His presence there is an unswerving belief, a positive fact. Not in the language of men, but in the voice of faith He speaks to all: "Come ye, who are heavily burdened, and I will refresh you."

How few, unfortunately, heed the invitation, save when failure to do so means the penalty of a grievous sin-How comparatively few avail them-selves of the great privilege of visit ing our Lord and Saviour Jesus Christ thus present in the tabernacle of our churches! How many have presented them the opportunity not once, but several times during the day for such visits but source the open door in page. several times during the day for such visits, but spurn the open door in passing! How strange that Jesus Christ should plead and promise refreshment to the burdens of men and so few pre senting themselves for the divine exer-

The open door and the empty church save on Sundays and holy days of obligation, speak a powerful rebuke. Occasions of duty do not show forth the power of love so beautifully nor so forcefully as do those where duty does not impel. There is no voluntary virtue in the act which compulsion exacts. He who measures his worship to God by the rule of duty alone may be p'an-ning for himself the longest possible

term in Purgatory.

Let us hearken, then, to the pleadings of the Living Jesus in our tabernacle. Let us seek Him there frequent-Let us never pass the open door afoot without entering and paying a brief visit to Jesus in the Blessed Sacrament. -Church Progress.

What Made Him A Catholic.

"What made a Catholic of me, said Sir Stephen de Vere, brother of the poet, "was my knowledge, my inti-mate knowledge, of the innocence of the morals of young men of the peas ant class. I went among them; I was at their hurlings, at their sports. I heard them, I listened to them. I knew them. I compared them to the young men of my own class. I said: What can make the difference? It cannot be education, for they had little or none. It cannot be society, they It cannot be travel; it must be only one thing — their religion; and I will be one of the religion that makes

Men often laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide in a minute. but he is a philosopher to the man who does hard work for six days that he may on Saturday night turn his coined sweat

them so innocent and pure. '

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Springtime of the Soul.

Is it not plain that most people need such a time as Lent to renew them selves in spirit and to correct what has become amiss? It is so with the mer-chant. No matter how carefully he manages his affairs, he must have his set times for posting up his books and taking account of his stock, or his bu-i ness will fall into disorder. When he has done this, and brought everything has done this, and brought everything into good order, he feels great satisfaction, and is prepared to go on with new life and energy. And I may say that God himself seems to renew the face of nature in the spring of the year. The grass grows green, the buds swell, the leaves open, and the whole country is clothed in a new dress. In like manner clothed in a new dress. In like manner Lent is the springtime of the soul, when the cold, frosty winter gives way, and the soul grows young and fresh once more in her love of God and resolution to keep His commandments.

THE NUMBER OF CONVERTS

The Catholic population in the United States, according to the figures given out by the new Catholic Directory for 1906, has added 189,151 souls to the previous published figures. How many of them are converts? Of course these figures make no preten to measure the actual increase. They are based on the returns from the Chancery offices. In many instances no reports are made at all; in others the figures of previous years are repeated

or lack of any newer ones. In a church population of 12,000,000 the natural increase by baptisms would pe over 500,000. It would be a great ber of converts received each year. Vague guesses often place the figure at If the ratio of converts to the Catholic population in some diocese was preserved everywhere the number of converts would very much exceed

One thing is sure, the number each year is wonderfully increasing, and in the last ten years the yearly number has probably doubled itself. This is due entirely to the growth of the non-

BREEN—At the residence of her daughter, Mrs. Hayes, 4th Con., London Township. Catherine relief of the late Philip Breen, aged seventy. Aven years. May she rest in peace!

CLYNE—Died at the residence of her son-in law, Cornelins McN.mara in the Gore of Downie, on F b 11 h 1996, Maris Morris, relief of the late William Clyne, aged eighty-six years, May she rest in peace!

MARRIED

HISHON CROWLEY—At 8r Patrick's church, Kinkora, Oni., Jon Feb 20 1996, by the Rev. A. D. E. mery, Mr. Cornellus Hishon to Miss Katle Crowley, youngest daughter of Mr. and Mrs. Jeremiah Crowley. Jeremian Cowley.

WALSH-CONDON.—At So. Joseph's church.

Dours, on Feb. 20, 1906, by the pastor, Rev.

Father Keitzy, Mr. Michael Walsh to Miss

Bridget Condon.

Bridget Condon.

WEBB-BRAUER - In S. Mary'schurch Berlin, by Rev. A. J. Fischer, assisted by Rev. J. J. Feeney of Acten West, and Rev. Father B-mininger, M. Vincent Webb of the Civil Service department, Ottawa. to Miss Aquilla Catherine Brauer, daughter of the late B Brauer, of Berlin.

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